



Imam Khomeini^(r)
and
the Culture of Ashura

Abstracts of Papers

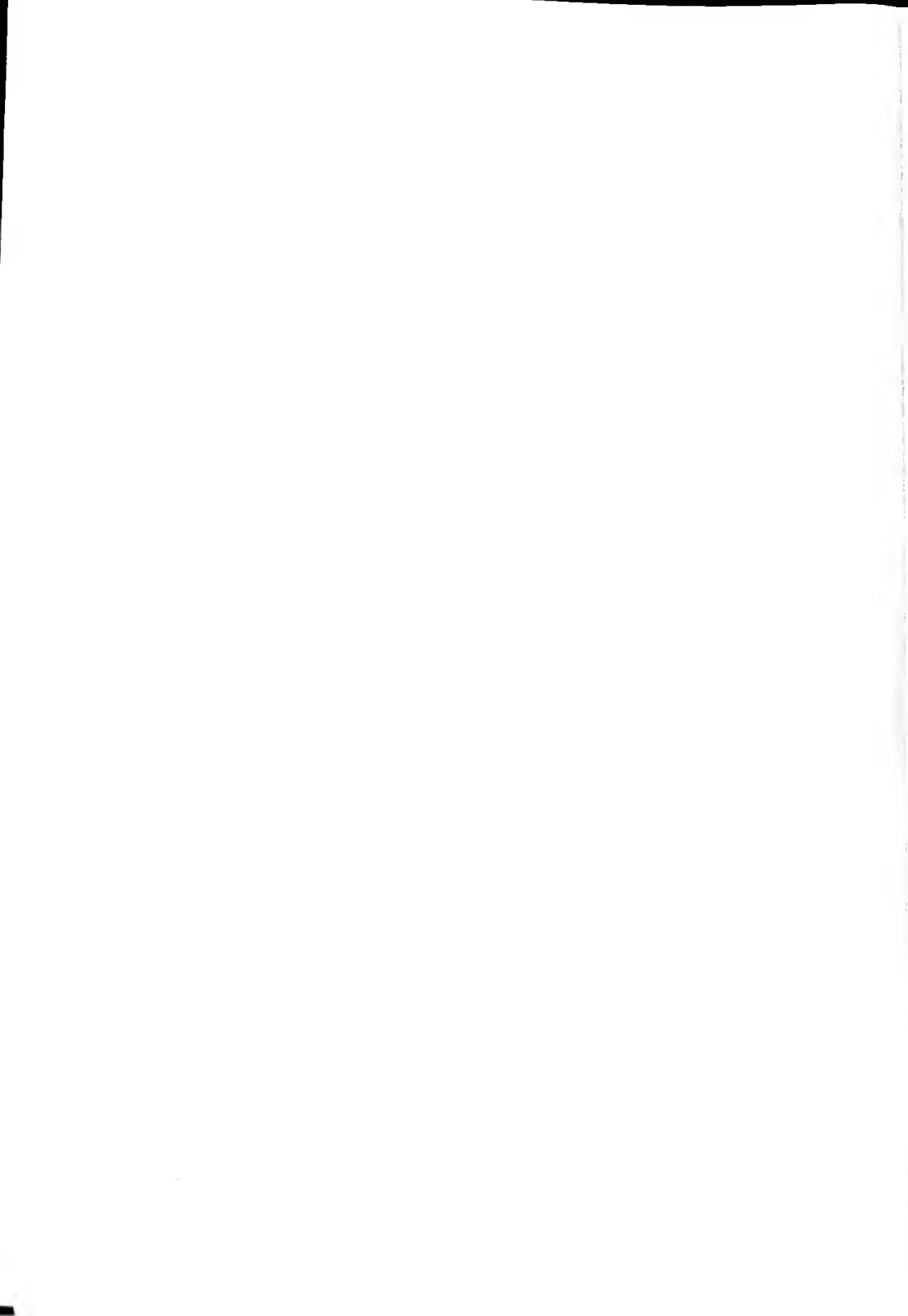
Presented at

**The International Congress on
Imam Khomeini & the Culture of Ashura**

Tehran
Muharram 2-3, 1416
(June 1-2, 1995)



*IN THE NAME OF GOD
THE COMPASSIONATE,
THE MERCIFUL*



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the Culture of Ashura

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THE INSTITUTE FOR COMPILATION AND
PUBLICATION OF THE WORKS OF
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IMAM KHOMEINI AND THE CULTURE OF ASHURA

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Imam Khomeini and the Culture of Ashura.*

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1. The first part of the paper is devoted to the study of the properties of the function $f(x)$ defined by the equation

$$f(x) = \int_0^x \frac{1}{1+t^2} dt$$

It is shown that the function $f(x)$ is increasing and concave down on the interval $(-\infty, \infty)$. Moreover, the function $f(x)$ is bounded on the interval $(-\infty, \infty)$ and its range is the interval $(-\frac{\pi}{2}, \frac{\pi}{2})$.

2. In the second part of the paper, we study the properties of the function $g(x)$ defined by the equation

$$g(x) = \int_0^x \frac{t}{1+t^2} dt$$

It is shown that the function $g(x)$ is an odd function and is increasing on the interval $(-\infty, \infty)$. Moreover, the function $g(x)$ is unbounded on the interval $(-\infty, \infty)$ and its range is the interval $(-\infty, \infty)$.

3. In the third part of the paper, we study the properties of the function $h(x)$ defined by the equation

$$h(x) = \int_0^x \frac{1}{1+t^4} dt$$

It is shown that the function $h(x)$ is an even function and is increasing on the interval $(-\infty, \infty)$. Moreover, the function $h(x)$ is bounded on the interval $(-\infty, \infty)$ and its range is the interval $(0, \frac{\pi}{2})$.

Preface

Ashura is the overflowing spring of valor and liberality, and the secret of permanent jihad for safeguarding the Divine religion of Islam, the code which ushers in monotheism and justice, and befits the eminence of human status, so that mankind may, with the help of its God-given consciousness and the fervor of seeking the truth, become fit for the vicegerency of God on earth, and man's soul may become a manifestation of the oneness of God and justice.

Ashura is the inspiration behind the fervent Revolution which is the greatest event of contemporary history, and which took place under the guidance of the great Ashuraic leader of our times, Imam Khomeini (R), for establishing a society based upon the foundations of monotheism and justice.

Opportunities for providing a proper understanding of the contents of the Movement of Ashura should be honored, and the presence of scholars and the cultural elite of Iran and the Muslim nations as well as non-Muslim scholars from other countries for understanding, analyzing and contemplating the contents of this event, should be given due regard. Scholarly discussions in this regard could spread and raise the level of knowledge, research and propagation concerning the sublime thoughts of Islam, the Ashura and Imam Khomeini (R). The International Congress on Imam Khomeini and the Culture of Ashura was held on Khordad 11-12, 1374, corresponding to Muharram 2-3, 1416 and June 1-2 1995, in pursuance of these propitious objectives and a Divine motive.

This book contains the abstracts of the articles selected by the Academic Committee of the Congress for publication in this collection and which is being presented to the knowledgeable and conscientious scholars on the occasion of this honourable academic congregation.

It is to be noted that:

1. This collection includes abstracts of articles in Persian which had been received by the Academic Committee of the Congress by 1st Urdibehisht 1374 (20th Dhu al-Qa'dah 1415 and April 21, 1995).

2. The papers fall into two categories, namely, 'The Culture of Ashura' and 'Imam and the Ashura', and have been arranged alphabetically in accordance with the family names of the authors.

Ashura: Reformatory Thought as the Basis of a Humane Education and Social Order

Ahmad Aakuchakiyan

O bright perspective of God

To life,

And to death!

We live with you,

We die with you.

Ashura is the embodiment of the highest of sublime human and social values and ideals which has always summoned the people to the understanding of those values and ideals and to commit themselves to them and to live in accordance with them. Ashura is the everlasting scene of manifestation of the bond of life and justice, epic and mission, faith and fortitude, liberality and dignity, belief and jihad, prayer and justice, piety and humanity, objectivity and gnosis in all eras and throughout human history.

The content of the Movement of Husaynid Ashura is an objective manifestation of a guiding model for the revival of religion at the level of thought, spirit and life, as well as for a human education, man-making, and the ordering and reconstruction of society.

Whenever this content is properly expounded with a proper understanding of the current social, cultural, political and economic realities of human life and implemented on the basis of correct principles within the framework of a practical model for the achievement of a desirable religious life, it would lead to the education and ordering of individual and social life.

The culture of Ashura is the sum total of the insights, values

and norms derived from the episode of Ashura which expand to constitute an intellectual, spiritual and behavioral model and to form a cultural, social and political model of society.

The analysis of the internal structure of the culture of Ashura guides us to the principle of formative thought as the basic principle and theoretical basis of philosophical analysis, as well as to the objective of the Movement of Ashura and the formative consequences of this thought in individual and social spheres. On the basis of this view, all the ideals of Ashura can be found and explained in the framework of three principles:

- First, the principle of reforming thought in the sphere of the understanding of religion, man, and society.
- Second, the principle of human education.
- Third, the principle of directing social changes.

The present research, within the scope of this short article, is aimed to propound the author's viewpoint concerning the culture of Ashura and the said principles. The research consists of a prelude and three sections.

The prelude expounds some select theoretical grounds involved in the analysis of the culture of Ashura.

- In an epistemological analysis of the episode of Ashura, a special notice is taken, as far as speech comprehensibility and social discernment permit, of the Movement of Ashura.
- In the analysis of the methodological basis of the research, the application of systems logic in model-making on the basis of an understanding of Ashura and the special characteristics of the method of historical understanding are analyzed to some extent.
- The culture of Ashura is presented as a cultural model of human and social development and its intellectual content as the essence of the culture of Ashura.

At the conclusion a macro-framework is suggested for the analysis under consideration.

In the First Section reformative thought is examined as the macro-framework for the analysis of the Movement of Ashura and the theoretical basis of the culture of Ashura. In this section,

at first, the thought directed at reform is studied in a religious perspective based on Shi'ite Imamate and the reformative mission of Shi'ite Imamate. Then the structure of reform thought as constituted by the ideals of Ashura is examined. In the sphere of reform, the Movement of Imam Husayn ibn Ali (A) is recognized as an agent of reform of religious thought as well as that of social reform. In the domain of reform of religious thought, the two main contributions of the Ashura consist of the purification of religious thought and its rejuvenation directed to the formation of a religious intellectual current on the level of human and social reality. In the domain of social reform, the two principles of legitimacy and effectiveness of a social order have been reviewed.

Education and the reconstruction of social order are two principles based on the formative thought of the culture of Ashura. A reference to the responsibility of the people vis a vis the mighty culture of Ashura is a last point dealt with in the first section.

The Second Section is entitled "With Ashura in the field of man-making and human education." On the basis of the reformative thought derived from the culture of Ashura, the principle of human education is the first educational product of the culture of Ashura. In this section, the teachings of Ashura in the domain of human education are studied. The intellect, spirit and behavior are considered three dimensions of man's being and accordingly, the impact of the teachings and ideals of Ashura are examined in these spheres.

From the intellectual aspect, the higher dimensions of human understanding -the knowledge of God, the understanding of man, the world and society- have been examined in the light of Ashura and its ideals.

From the spiritual viewpoint, the value of the educative ideals of Ashura in such spiritual domains as those relating to morality, love, faith and fortitude have been pointed out.

From the behavioral point of view also, some of the teachings

of Ashura relating to human conduct in relation to God (behavior relating to worship and devotion), to oneself (ethics), to others (with relatives, with the deprived, and with enemies, from a legal viewpoint) have been analyzed to some extent.

The last point in this section relates to the mystical dimension in the culture of Ashura, which is the innermost and most humane aspect of this culture. It is the stage where the process of man-making reaches the sublimest and the purest station of *tawhid*. With Ashura, the process of man-making and the development of the individual culminates in the mighty process of the growth and fruition of society and the inner factors of this dynamic process lead to social blossoming.

The Master of the Martyrs (A) and his companions have given embodiment to this model with their speech, conduct and character.

The Third Section is entitled "With Ashura in the field of social leadership." This section at first refers to the inner content and structure of social thought. The enduring inner relations of social structure and social thought as well as the process of thought in the domain of social reality has been studied to some extent. This introductory study gives the author the opportunity to suggest a macro-model of social thought based on a perspective of the culture of Ashura. The main layers and the inner structure of the said model have been briefly analyzed in this section. At first the theoretical basis of the religious social thought is considered from the viewpoint of the culture of Ashura. Then on the foundations of this basis, a desirable model of social order (a desirable model of society, a desirable political, economic and cultural order) has been suggested. An analysis of the descriptive perspective of Ashura in relation to the conditions of the society contemporaneous with the event of Ashura, together with a desirable model suggested by this Movement, allow us to understand the guidelines presented by the Master of Martyrs in channeling the social changes of his times and those of the subsequent era and generations which

face similar macro-social parameters. The episode of Ashura is the very embodiment of this suggested perspective.

Cultural Models in the Movement of Imam Husayn (A)

Ahmad Abedini

In the introduction to this paper, I have indicated that the models that one can derive from the movement of Imam Husayn (A) cannot be limited to political dimensions or to the dimension of struggle for justice. One can also derive other models from this movement, such as the cultural model. From the standpoint of culture, one can derive models that would teach us how to defend the faith and morality. I will focus on some of the statements of Hadrat Sajjad (A) before Ibn Ziyad and Yazid. Ibn Ziyad was insistent on providing a fatalistic interpretation of what happened to Imam Husayn (A) and his companions, thereby exonerating the regime and the people involved in the carnage in Karbala. Hadrat Sajjad (A) showed that the killing of these men of God were done by men and that what men do cannot be attributed directly to God. It was due to such exposition on the part of Hadrat Sajjad (A) that the then tyrant ordered that he be executed. Similar defenses of the faith and exposition of fallacy of fatalism or determinism were provided in the meeting of Imam Husayn's family with Yazid.

In the second part of the paper, I will present models of Islamic chastity and a defense of Islamic code of dress (*Hijab*) as provided by the family of Imam Husayn (A). For example, upon entering Kufa, the women accepted the scarves that were given to them. But they rejected the bread and dates, even though they were, both adults and children, suffering from hunger. They rejected the food, stating that they could not accept *Sadaqah* because it was forbidden to give it to the Ahl al-Bayt of the

Prophet Muhammad(S). Upon entering Damascus, they asked Shimr to allow them to enter from a gate where there would be fewer spectators and that he should send the heads of the martyrs before the caravan of the captives so that people would pay attention to the heads instead of watching the captive women. But Shimr refused to do so. The heads did enter the gate first, because Hadrat Sakinah(A) asked one of the disciples of Prophet Muhammad(S) for it and he paid 400 dinars to the person in charge of the heads of the martyrs to march the heads before the caravan. I will evaluate these events and also a similar event which occurred in the afternoon of Ashura. The captive women were tired, thirsty, wounded and hungry but they did not ask for anything but an Islamic cover. They did not ask from friends and foes to be given any food but they were ready to ask both the friends and foes to provide them with *Hijab*. I will conclude by asserting that no event or exigency can change the requirement of *Hijab* and that the category of Islamic code of dress is not susceptible to be changed due to individual or social pressures.

The Role of the Movement of Ashura in the Continuity of the Islamic Revolution

Akbar Abediyan

If we meticulously do research on the Ashura, we will learn about the role of the Ashura in the perpetuation of the Islamic Revolution.

The revolt of Abu 'Abd Allah has a special splendor when compared with the sacrifices of other great men. The impressive luminescence of this epic is rooted in the holy blood of Abu 'Abd Allah (A) which will remain forever like the red sunrise in the world, inspiring all the free men and women.

His revolt teaches the following lessons:

1. The preference of a bloody death over a life of shame,
2. The eventual victory of truth over falsehood,
3. That greatness of man is earned through suffering.

• These lessons are replicated in the Islamic Revolution.

The following are the manifestations of the lessons provided by the example of Ashura:

• The great leadership, provided by the progeny of Imam Husayn (A), the late Imam Khomeini (R),

• The people of Iran and the leadership of Imam Khomeini modeled the revolution after the revolt of Imam Husayn (A) and his companions,

• The revolutionary resolve and the unity as shown by the people.

The Movement of Ashura in the Eyes of the Ahl al-Sunnah

Abdul Karim Abdullahi

The Ahl al-Sunnah have narrated a large number of traditions relating to the great station of Imam Husayn (A) and the Prophet's (S) *itrah* (family). They also consider some verses of the Qur'an to have been revealed in the context of their station. Among the traditions narrated is the tradition *حسين مني وانا منه* (Husayn is from me and I am from him), as well as the traditions narrated by way of exegesis of the verses of *Mubahalalah*, *Tat-heer* and *Mawaddah*.

In the traditions of the Ahl al-Sunnah, a large number of traditions -which from the point of view of their contents are *mutawatir-e-manawi*- have been narrated from the Prophet (S) forecasting the martyrdom of Imam Husayn (A) at Karbala and the incumbrance of helping him. In their history books too the factors and causes which existed at the time of Mu'awiyah and Yazid and led to the Revolution of Karbala are also mentioned and the true nature of such governments has been clearly exposed. By way of example, the nature of Mu'awiyah's belief and his love for power; and the obvious debauchery and lechery of Yazid, can be mentioned, and this led to some *muftis* and *ulama* of Ahl al-Sunnah, like Alusi, Taftazani, Shawkani, etc. to issue an edict proclaiming Yazid a *kafir*.

In these books the sermons of Imam Husain (A) concerning the need for a revolution and the causes behind the holy uprising of Ashura are mentioned and the objectives of this struggle are alluded to. The letters and messages of Imam Husayn (A) also comprise a part of these books.

In the part on the effects and consequences of the Movement of Ashura the Ahl al-Sunnah point out to certain interesting instances. Among them are: The necessity of confronting a sinful ruler, the highlighting of the detestable and ugly nature of the Umayyads, the prevalence of a general abhorrence of Yazid's rule, and the occurrence of revolts and uprisings against the Umayyad rule e.g. the revolt of the people of Madinah, Mukhtar's uprising and the revolution of Zayd ibn Ali (A).

The Political, Social and Educational Effects of the Revolution of Abu 'Abd Allah (A)

Abdur-Rahim Aqiqi-Bakhshayeshi

The political, social and educational effects of the revolt of the Imam Husayn (A) and his sincere and selfless companions are so many that it seems impossible to delve into all aspects of all of these effects.

The analysis of the movement of Ashura is significant from two points of view:

1. From a historical standpoint, considering the effects of history on the movement itself.
2. From an educational standpoint, taking into account the fact that it can have heuristic value, teaching lessons of human perfection.

This paper focuses on the second point of view.

The effects which can be studied, from the second point of view are:

1. The struggle against intellectual and ideological deviation: which seems to be the most important and the most fundamental reason for the revolt staged by Imam Husayn (A)
2. Safeguarding the divine values such as self-sacrifice (*Ithaar*), sacrifice, and martyrdom to the point that it will lead to the survival of Islam.
3. Rejection of the tyrants who have occupied the seats of power that belong to the men of God. The basic premise here is that it is the exclusive right of men of God to occupy the seat of government as well as to legislate and execute the laws.
4. Freedom of spirit: Imam Husayn's immortal statement, "Never shall we (be made to accept) disgrace!" is a lesson to all

humanity.

5. Fighting against injustice and struggling for the cause of justice because injustice and tyranny are against the rules of creation and rules of religion.

6. The establishment of the Islamic Government: The establishment of the Islamic government is the only way to prevent the occurrence of oppression and aggression and also the only way to provide a principled support to Islam and its teachings and to formalize religious and divine rites. The establishment of the Islamic government also helps train the human resources on the basis of Islam and divine rules and regulations. Imam Husayn (A) chose Kufa as the place where he could form the nucleus of his government. He made this decision after taking into account numerous letters of invitation sent to him by the people of Kufa, after reading the documented reports of Moslem Ibn Aqil and counting on the special place of his father, Imam Ali (A), who ruled over Kufa and Iraq.

There are other effects of this revolt such as the rights of man and the fact that the revolt became a source of inspiration for other revolts that occurred after Ashura.

The Best Methods for Preaching and Explaining the Movement of Ashura and the Ashuraesque Teachings of Imam Khomeini(R)

Majid Amini

Propagation, is the essence of all the religions and the responsibility shouldered by all the divine prophets. In Islam, considering its permanent mission, the propagation must be universal. If the living truth and the noble teaching of this immortal religion are not properly propagated, not only the religion is abandoned, but mankind, too, suffers. The very men who have the potential to grow and blossom, are bogged down in their earthly ignorance and passion, enchained by their pride and sent on the downward spiral to lowliness and misery.

In this regard, we must focus on such issues as the history of propagation, the elements of propagation, propagation in the divine religions, the knowledge of propagation and the tools for propagation in Islam.

To day's world is the world of communication and the media. But the main problem of man in our time is that he does not find meaning, goal and faith in his life. He is deprived of a moral-ethical system based on reason, Revelation (*Wahy*), and his innate nature (*Fitrah*). One must address these deficiencies, keeping in mind the goals that the prophets had. One such case is the glorious revolt and the movement called Ashura.

In dealing with these events -especially the events whose agents are the infallible members of Prophet Muhammad's Household (*Ma'sumin*)- one should view them from two angles, one is the divine angle and the other the historical angle. At any rate, one of the issues that we need to discuss is the effect of this

uprising in the movement of Imam Khomeini (R). One should be cognizant of the fact that Imam Khomeini (R), as the pioneer of the bloody epic of an Ashuraic movement in the contemporary age, stressed the role of mourning and weeping as the political initiative.

Propagation keeps Muharram, and by extension the goals of the martyrdom of Imam Husayn (A), alive. This in turn safeguards Islam. Imam Khomeini (R) used to stress some of the lessons of the revolt by Imam Husayn (A). Among them he used to stress the duty to do what is incumbent upon the believer to do, which is the most important aspect of the revolt by Abu 'Abd Allah (A).

How the World Needs Imam Khomeini's ashuraesque Culture?

&

What is Our Responsibility in Fulfilling that Need?

Sima Ashrafpour

Today's world has faced an unexpected event, one which is at once powerful and definitive. This event is called the Islamic revival. This current of Islamic revival is one of the important results of the Islamic Revolution in Iran. The revival could not be explained away by historical, economic and social theories because it is caused by the very features that separate religion and religiosity from other categories.

Islam has a foundation stone whose absence would mean that all efforts to safeguard the Ashuraesque culture of Imam Khomeini (R) would be futile. This foundation stone is the Holy Qur'an. Ashura can only be understood within a Qur'anic framework.

One of the duties of today's intellectual is to transpose the event of Ashura from its lonely abstraction to the context of history. It is only then that this revolt becomes meaningful. It is only then that it can become a beacon of light for today's man. It is only then that one can teach the Ashuraesque culture to the people.

The fight of Imam Husayn (A) was not the last fight of righteousness against falsehood because Ashura is a declaration of condemnation of the existing systems built on falsehood, systems that continue to exist even after the martyrdom of Husayn (A).

The Islamic Revolution of Iran is an internal revolution. It is

a sort of cleansing of the identity which will lead to the replacement of the new identity in place of the old one. The revolution survives because of this new identity, an identity which must be guarded. The religious and Ashuraesque identity is the actual identity of the revolution. The continuation and survival of this revolution depends on safeguarding this identity. This identity should be manifested in the context of society. The nature of the revolution will define the achievements of the revolution and the mission carried out by its cultural elite. The deep and lasting influence of our revolution among the Muslim masses in the world is, first and foremost, rooted in this fact.

The religious and Ashuraesque thinking should saturate the minds of our generation so that the revolution would survive and Islam would endure.

A Look at the Mourning Ceremonies for Imam Husayn (A)

Sayyid Muhammad Ali Ayazi

The mourning ceremonies, lamentation and singing eulogies because of Imam Husayn (A) are among the greatest symbols of the spiritual and religious life of the devotees of Ahl-al-Bayt (A). Holding of these ceremonies are instrumental in propagating the spirit and philosophy of the uprising of Imam Husayn (A).

Everyday and every year a great and incredible amount of resources are spent for organizing these sessions. If these resources are not put into use properly, they might do a disservice to the cause of Ashura. Hence, one needs to evaluate and analyze these ceremonies and should come up with a plan of action to reform, improve or reconstruct and re-evaluate the mourning for Imam Husayn (A).

As evidenced by the evolution of the mourning sessions and the reasons for holding mourning sessions during the time of the Imams, the philosophy of mourning for Imam Husayn (A) is in no way separate from the philosophy of his uprising. These sessions teach us to honor the vision, courage and fortitude, to be aware of the existing reality, to save ourselves from darkness and to rise up in order to put an end to oppression. The reforming of these events is meant to return us to these noble and sacred principles. Hence, the mourning for Imam Husayn is done based on the emotional as well as rational foundations. The emotional connection with the event of Ashura and lamenting that sad event, is a reflection of the spiritual connection with that event. The rational connection with Ashura manifests itself in contemplation on the philosophy of the uprising and its aims.

Both the emotional and rational connections can keep the epic dimension as well as reform-oriented aspect of Ashura alive.

In order to keep the philosophy of this bloody uprising alive, one must make sure that the event and the interpretations of it are not distorted. Hence, it seems that authoritative books which can be read by the public at large should be introduced to the people. The media bears the great responsibility to educate the people on the event of Ashura. The training sessions for the seminary students and those involved in holding mourning ceremonies are other ways that may help bring about reform in the mourning sessions for the Master of Martyrs (A).

Ashura as Narrated by Ibn Abbar

Ahamd Badkuba-ye-Hazaweh

This article is about the history of Karbala and the heart-rending tragedy of Imam Husayn's (A) martyrdom as narrated by Ibn Abbar of Spain. Ibn Abbar, who is a noted historian, writer and literary figure of 7th century (H) Spain, has narrated in his book *Durar al-simt fi khabar al-sibt* the history of the travails of the Ahl al-Bayt, the details of the martyrdom of the grandson of the Prophet (S), and the crimes of the Umayyads, in very fine and artistic prose. Muslim biographers have expressed varied opinions about his being a Shi'ah. Some have said that he was a Sunni who had love for the Ahl al-Bayt, while others have considered him a Shi'ah.

In this article, while providing a brief biography of Ibn Abbar, the facts about his being a Shi'ah and the state of Shi'ism in Spain have been alluded to. Later the book *Durar al-simt* has been reviewed.

The Qur'an and the Tragedy of Karbala

Muhammad Baqir Behbudi

That which the reader will read in this small article is the result of a research study about the 13th - 18th verses of the *Surah Ahqaf*. The summary of the article is that, the Noble Qur'an had years before the incidence of Karbala took place discussed this event, and considered the motive behind this tragic uprising to be the reaction which Imam Husayn (A) was supposed to show vis-a-vis the self aggrandizement of the occupants of the Khilafat and the innovations they were introducing in religion. This was to be done in the form of a religious program which was to be a sacrificial jihad i.e. as an act of thanks giving for the title of *imamate* which God Almighty bestowed upon him (A) and his family, Imam Husain (A) was supposed to start a revivalistic epic by offering himself, his family and friends for martyrdom and through the captivity of his wives, sisters and children, so that all may come to know that the true servants of the Merciful God rise with all they have for resuscitating the religion of God, while the slaves of Satan confront them and commit every kind of crime and injustice for hanging on to power.

Such kinds of forecast are plenty in the Noble Qur'an, and among them is the *Surah Hal Ata* as is visible from the context of its first and third parts which declare explicitly that it was revealed in Makkah. Regarding its second part which comprises of verses 5-22, there is the tiding that the Qur'anic school of thought will soon start giving fruit and a family identified as *'abrar* (the good ones) will come into being and it will irrespective of the circumstances, seek only the truth and will desire the will of God to such an extent that they will willingly

give their *iftar* to the needy, the orphan and the captive, while their slogan will be:

انما نطعمكم لوجه الله لا نريد منكم جزاء ولا شكورا

If we acquaint ourselves better with the expression and context of the Holy Qur'an, we can very clearly witness another forecast and plan in the *Surah Aadiyat*. This surah also, in accordance with its nature and pattern of expression, has most surely been revealed in Makkah, and despite this, its first part gives news of an attack by 36 select speedy horsemen, which event occurred years after the *Hijrah* during the battle of *Dhat al-Salasil* when in the early morning they attacked the enemies under the command of Ali (A) and totally annihilated them.

Regarding the verses of *Surah Ahqaf* :

ان الذين قالوا ربنا الله ثم استقاموا فلا خوف عليهم ولا هم يحزنون. اولئك اصحاب الجنة خالدين فيها جزاء بما كانوا يعملون.

The Noble Qur'an in this part initially praises the believers of the monotheistic creed with the special slogan of monotheism and then extols them for their fortitude in the face of the pressure being exerted by the polytheists and gives them good tidings that they will continue to be the recipients of God's favors and support, and that finally paradise will be their reward.

A similar verse has been revealed in *Fussilat* :

ان الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة الا تخافوا ولا تحزنوا و ابشروا بالجنة التي كنتم توعدون. نحن اولياكم في الحياة الدنيا وفي الآخرة.

The Functions of Ashura

Emaduddin Baqi

For centuries, Ashura has been the subject of theological and at times historical discussions. But it has never been the subject of epistemological or sociological analyses. Aside from the event in 61 H. (which became the fountainhead of a current or a system of rites in the fourteen centuries that Shi'ism has been in existence), this paper focuses on the functions, or in other words, effects, of Ashura. The paper will not deal with research as well as ideological debates about the event of Ashura itself. In other words, I will focus on how the system of rituals and ceremonies which are held as important practices of Shi'ism can have functions and can also lead to the emergence of norms.

Since every phenomenon and tradition can have two types of functions, both visible and invisible, this article will not merely focus on the visible functions of Ashura such as its role in bringing about social cohesion, because such a discussion will be of descriptive nature despite the fact that it will be presented in the form of an analysis. The invisible functions, which are as a rule more important than the visible ones, will be meticulously analyzed. Such analysis will inevitably lead to a more general review of religion and society as well as their connection with Ashura. Since the functions and the exigencies of Ashura in our past history have had a traditional structure, the following questions need to be answered. Should we consider the function and exigencies of Ashura as null and void if the society is to be turned into a civil society? The question assumes that secularization of the social relations is a natural and inevitable outcome of such civil society.

The Effects of the Culture of Ashura on the Art & Literature of Iran

Ahmad Ahmadi Birjandi

The epic of Karbala is among the immortal epics of the world. Every year as the crescent moon of Muharram appears, the memory of Karbala is revived in a much more vivid manner than the previous years.

The epics of different nations of the world have been inextricably interwoven with the literature and art of these nations. These epics serve as the source of inspiration for powerful national or religious sentiments. The epic of Ashura, considering its aims, is imbued with a sense of holiness and points to the real meaning of humanity.

Early on, it was at the behest of *Hadrat Sajjad (A)*, that Bashir Ibn Jadhlan started chanting of elegies (*marthiyah*) in memory of the martyrs of Karbala. In our literature, at the dawn of Persian poetry in the fourth century, heart-rending, sad songs were composed in memory of Master of the Martyrs, Imam Husayn (A). Kisa'i Marvazi who lived in the fourth century is the first Shi'ite poet that depicted the sad events in Karbala:

*"That Sire, beheaded, lying on the ground,
(who died) his thirst unquenched, a victim of the rabble."*

Sana'i Ghaznavi (middle fifth century), Qavami Razi (first half of the sixth century), Attar of Nayshabur (sixth century), Sayf-e Farghani (the second half of the seventh century), and many others are all the pioneers in this field. Since then the sad events of Karbala and the sufferings of Husayn (A) have been recounted from generation to generation, in a literature which

has become increasingly poignant.

The story of Karbala, and the sad story of the sacrifices and martyrdom of Imam Husayn (A) and his loyal companions form the core of a significant part of Persian literature.

"Once again, what is this flame that has fallen into the world?

Once again, what is this flame of grief, sorrow and lamentation?"

The Effects of the Culture of Ashura on the Performance Arts of Iran

Ya'qoub'ali Borji

The culture of Ashura has had an active presence in all domains of the Iranian art. In this paper, I will focus on the effects of the culture of Ashura on the performance as well as religious arts by canvassing such fields as literature, design, calligraphy, theater, etc. Our people call such arts as *Ta'zieyah*. *Ta'zieyah* takes advantage of such powerful elements as poetry, storytelling, the art of oratory and music. If this art is reformed, it can be used as one of the beneficial and effective tools for the propagation of Shi'ism.

In this paper, I will first deal with the historical roots of these performances. In brief, I will concentrate on the evolution of this art since the rule of Safavids, a time in which researchers believe that this art came into existence. I will then refer to some interesting passages in the writings of the world travelers who visited Iran. Then I will turn to the views held by the jurists (*Fuqaha*) on the issue of *Ta'zieyah*. The views of such luminaries as Mirzay-e Na'eeni, Mirzay-e Qummi, Shaykh Ja'far Kashef-ul-Gheta', Muhammad Kazim Tabataba'i, Shahrudi, Hakim, Khu'ie and the late Imam Khomeini (R) will be discussed. Then I am going to discuss the critiques of *Ta'zieyah*. This last section constitutes the most extensive and the most important section of this paper. Actually the discussion is extensive because the criticisms directed at *Ta'zieyah* could well be directed towards cinema, theater and television.

The criticisms directed at *Ta'zieyah* have been divided into two parts:

1. The manner of presentation and the form,
2. The content and themes,

In the first section, I have dwelt on two important problems:

1. The problem of men impersonating women and vice versa: can men impersonate women? Wouldn't this impersonation be regarded as an act of *Tashabbuh*?

2. What are the rulings regarding the impersonation as regards men and women?

The jurists have two views regarding the issue of impersonation:

1. The prohibition of impersonation has been quite well established among the jurists since the time of Muhaqiq to our present era. Here I will discuss the views held by Muhaqiq, Shahid Thani and Muhaqiq of Kark.

2. The lack of any prohibition regarding impersonation which is known among our contemporary jurists. Here I will discuss the views of Moqaddass Ardebili, Shaykh Yusuf Bahrani, Shaykh Ansari, Muhammad Kazim Yazdi, Hakim and Khu'ie. I have also shown the rationale of both sides, those who believe in prohibition and those who do not.

Those who believe in prohibition have referred to three categories of Hadiths. We have proven that the majority of these Hadiths are weak in terms of their *Sanad* (document). Those Hadiths that are based on strong documents are not really supporting the prohibition. Hence, there is no evidence available to warrant the prohibition of impersonation. Even if we assume that impersonation is prohibited, wearing the cloths of the opposite sex for theatrical purposes does not fully qualify as an instance of *Tashabbuh*. Here I have referred to views held by the late Mirza-ye Qummi, Na'eeni, etc.

2. The problem of impersonating the infallible Imams and their enemies: In these performances, ordinary people play the role of Imam Husayn (A) and Hadrat Zaynab (A). This has caused some problem. Here we discuss the views of the late Na'eeni, Shaykh Ja'far Kashaf-ul-Gheta', Ayatollah Khui'ie, *et al.*

By referring to the Holy Qur'an and the Sunnah of the Prophet (S), I have proved that *Ta'ziyah* and the impersonation of the Imams is not an innovation, nor is it an insult. In the section on the problems regarding the content, I have discussed two very important problems:

- First, the lack of correspondence of most *Ta'ziyahs* with the historical sources,

- The problems which relate to the spirit of *Ta'ziyahs* and their message.

The Culture of Ashura in the Lives & Writings of Ahl al-Bayt(A)

Muhammad Ali Chenarani

The history of mourning and weeping for Imam Husayn(A) began from the early days of creation. Adam is reported to have been the first person who wept for the sufferings of Imam Husayn(A). According to the historical sources and books of Hadith, all the divine prophets and messengers, wept for Imam Husayn(A).

The Prophet of Islam(S) had a foreknowledge of what was to happen to his family. He knew beforehand and even informed those around him of all the suffering that his blessed household was to go through such as being killed in the most cruel manner, being taken into captivity and so forth. In many of the Hadiths that are attributed to Prophet Muhammad(S), he prophesied of the martyrdom of his beloved grandson Husayn(A) and mourned and wept for him.

The Shi'ah Imams, too, like their forefather Prophet Muhammad(A), were keen on mourning for Imam Husayn(A) and spared no efforts in keeping the memory of the Master of the Martyrs alive. The descendants of Imam Husayn continued this tradition, by holding open or secret, formal or informal mourning sessions in honor of that Master of the Men of Freedom, in their homes, at every opportunity that arose.

The Ideological Principles & Social Background of the Movement of Ashura

Hajiyeh Cheraghi

The ideological aspect of the events of Ashura is its most important feature. Among Ashura's ideological principles, one can mention the principle of exclusive worship of God (*Tawhid-e ibadi*) and the principle of enjoining the good and prohibiting the evil (*al-amr bil-ma'ruf wa al-nahy an al-munkar*). The exclusive worship of Allah is manifested fully in the statement by Imam Husayn (A) (*rizan bi qazayik* : I fully accept Thy will). The aim of Imam Husayn (A) was to gain the contentment of Allah. He fulfilled his duty and did not hesitate to offer self-sacrifice.

The movement of Ashura and the revolt of Imam Husayn (A) manifests the pinnacle of the duty to enjoin the good and prohibit the evil and shows the limit of sacrifice in fulfilling this mandatory duty. This duty is referred to frequently in the speeches by Imam Husayn (A) and in his conduct. He refuses to sign a covenant with Yazid and revolts in order to save the religion of his maternal grandfather.

The Master of Martyrs (A) is the personification of *Jihad* and his martyrdom is the manifestation, in action, of the belief in the Day of Judgment. His Ashura reiterates in action, these aspects of his life.

Among the special characteristics of this revolt one can mention the choice of death and martyrdom, as opposed to death and ignominy, and the manifestation of perseverance (*Sabr*) as the distillation of Ashura. In a society from which the spirit of life has departed and requires a new life, one can revive it with a

combination of love and a drive for change, thereby once again filling its veins with vitality.

Islam was about to be destroyed. Yazid had occupied the seat of power. The cries of the people were caged inside their breasts. Someone had to demonstrate the real truth of Islam, and that is exactly what Imam Husayn (A) did.

The Message of Ashura

Islam al-Dabbagh

This article contains two chapters having the following two headings:

1. The doctrinal fundamentals and the socio-political background of the Movement of Ashura.
2. The Movement of Ashura and the station of Imam Husayn (A) after his martyrdom in the Sunni tradition.

In the first chapter, after an introduction, a history of coming to power of a depraved person named Yazid, his all out effort for acquiring the important Islamic post of Khilafat, his insistence on seeking an oath of allegiance (*bay'at*) from Imam Husain (A) and the prominent personalities of Madinah, and in contrast, Imam's (A) insistence on not taking this oath, has been provided.

Then the real basis and the doctrinal points concerning Imam's leaving Madinah and his using this move as an instrument of propagation against Yazid have been explained, and it has been pointed out that he did not leave Madinah in a state of fear because he travelled on the main road from Madinah to Mecca on which there was a regular traffic of caravans and travellers. Subsequently, the reason for choosing Mecca as an abode after leaving Madinah and the religious, social and commercial peculiarities of this city have been discussed. As a result, the process of correspondence of the people of Kufa and of prominent personalities coming to meet him (A) started, and became more serious day by day, till finally Muslim ibn Aqil was dispatched to Kufa. But why did he (A) think of leaving Mecca after a period of time?

Why Kufa? The social, political and military conditions of

this city and its residents, and the reason choosing it are discussed. Why was everyone telling Imam Husayn (A): Do not go to Kufa? Why was Yemen or the desert areas of the Arabian Peninsula not chosen?

The article continues with a discussion about: Did Imam Husayn (A) go towards Kufa with the intention of martyrdom? The different opinions in this regard have been mentioned and the best among them has been chosen on the basis of proofs and circumstantial evidence.

Why was the family taken along? is another issue dealt in the article, and the fact that due to the absence of reliable narrators the need for eyewitnesses along with the caravan for narrating the events is highlighted.

The significant points of the journey to Kufa from the viewpoint of sermons, poems, observations, and occurrences related to Ashura, and the alighting at Karabala are mentioned.

The night of Ashura, the fast changes in the enemy camp, fortitude witnessed in the front representing truth and the most important occurrences are discussed.

The concluding events of the day of Ashura and the last words of the Imam (A) to his companions and their reply to him finds mention.

A description of the start of the combat and its most exemplary instances is provided, and the impact of the saddening end of that day on the Umayyad regime and on the wife and children of Yazid and his commanders is highlighted.

The alteration of the historic event of Ashura and its dangers, the causes responsible for it, and the role of the *ulama*, preachers and speakers who narrate the events of Karbala in strengthening or countering it is emphasized.

The second chapter starts with some observations of Sunni *ulama* concerning Imam Husayn (A) and Ashura and the exegesis of the four Qur'anic verses i.e. the *Mubalahah*, *Tat'hir*, *Qurba* and *Abrar*, in their reliable traditions and books.

The traditions about the martyrdom of Imam Husayn (A) as

mentioned in the reference books of the Ahl al-Sunnah are quoted.

The taking of the captives to Kufa and Damascus is mentioned.

The historical accounts of the Ahl al-Sunnah concerning the place of burial of Imaam Husayn's (A) blessed head are quoted.

Accounts about the burial of some family members of Imam Husayn (A) in Egypt are given.

Later, by way of providing a suitable conclusion to this chapter, an account of the narrations of a great Shi'ah scholar about the miraculous qualities of the place of burial of Imam Husayn's (A) head in Cairo is provided.

Eventually a summary and the purpose of this discussion is mentioned in one page. It is noteworthy that we have provided the notes of the article after the concerned text within brackets, and in the second chapter, in view of brevity and the large number of sources used, we have abstained from providing additional notes.

Lessons from the Uprising of Imam Husayn(A)

Hashem al-Dabbagh

We begin evaluating the events of Ashura from the issue of covenant with Yazid. In a private meeting, Walid Ibn 'Utbah asks Imam to enter a covenant with Yazid. Imam says he prefers to discuss the matter the next day in public, and he leaves the meeting. After that, he makes his famous statement "We are the family of the prophethood, and the treasure house of the divine mission, and the companions of the angels,....". We can learn from this statement that such an Imam will never enter a covenant with the corrupt Yá'id.

In another lesson, which the master of Martyrs has taught us, he said, "We are never afraid of death as long as we remain on the right path." In another lesson, the caravan that will soon be thirsty, does not deny water to its own enemy, and hence shows the height of magnanimity.

Imam Husayn (A) teaches us with his conduct that one must fight, if need be, to one's martyrdom, wherever righteousness is neglected. In another lesson, Abulfadl al-Abbás (A), when faced with Shimr who offers to give him and his family immunity due to the family relations that exists between Shimr and him, refuses to accept the immunity and chooses to stay with Imam Husayn (A). These characteristics exist in other companions of the Master of Martyrs. His family were the best family and his companions were the best and most loyal companions. Another lesson we can draw from the events of Ashura: The stroy of Hurr-Ibn-e Yazid Riyahi who chose to shift camps and join the Imam exactly at the time when it became apparent that the Master of the Martyrs and his companions would suffer

martyrdom. Hurr's choice is a lesson to mankind.

Some of the lessons from the events in Karbala are:

- The exhortation of Wahab (by his mother) to rush to Imam's help. This led to Wahab's martyrdom.
- Great importance that Imam and his companions attached to *Salat* in the middle of a fierce battle.
- Sacrificing the loved ones for the sake of Truth and the religion of Islam.
- Supporting the religion, as the paramount duty. As Hadrat Abul-Fadl (A) said it, "I will support my religion forever."
- Composure, calmness and perseverance in the face of adversity.
- Emphasis on freedom of spirit in the world, even if those who possess the freedom of spirit do not believe in the Day of Judgment.

But did Imam Husayn reach his end? Did his saga end at all? The Master of Martyrs (A) has not died. He is alive in the hearts of the believers. He is alive along with those who struggle in the path of Allah.

And when Hadrat Zaynab (A) saw the headless body of her brother on the ground, she said: "O, Allah, Accept this sacrifice from us!"

The Epic of Husayn (A)
&
the Manifestation of Man's True Nature

Mostafa Delshad Tehrani

The epic of Husayn is the epic of liberation from captivity and striving to reclaim man's true nature. Today, more than any other time, we need the messages of Karbala and Ashura because man is in an appalling state of captivity in which he has colored everything with materialism and has extended the reign of quantity to include everything.

Karbala and Ashura are meant to liberate. Whoever stepped on the path of Karbala and accepted Ashura, he became liberated, was freed from hell and entered the heaven of freedom.

The Literature of Ashura during the Time of the Imams (A)

Mahmud Reza Eftekharzadeh

By the literature of Ashura, I mean all the *Ziyaraat*, the prayers and *Hadiths* martyrdom and discussions about Ashura in general. The literature of Ashura (*Ziyarat* and the prayers) serve as the ideological-theological- philosophical backbone of the 12-Imamite Shi'ism throughout history. Hence paying due attention to them emerges as an urgent necessity.

The literature of Ashura is educational, propagational, guidanceoriented and humane. It aims to support the truth and tell the truth. It has distinct features such as being goal-oriented, rhythmic, universal, and sincere, with an emphasis on repetition, inwardness, and harmony.

In the literature of Ashura, Arabic is an ideological language. It is rich in subtleties and allusions and evokes an ideological-human sense.

The literature of Ashura has influenced other sects in Islam. We come across these influences in the books by Isma'iliya and even the books of the four Sunni schools.

Retrieval of the Message of Ashura in the Contemporary Islamic Movement

Hasan Yousefi Eshkavari

"**R**etrieval of the message of Ashura in the present Islamic movement" shows how "the spirit", "the message", "the role" and "function" of a sad event that occurred in Muharram 61 H. is being revived. We would like to evaluate the mechanism through which the desire for martyrdom and for creating an epic, which emerged in the past one hundred years in the recent Islamic renaissance, has led to great transformations in the thinking and action of the Muslims, especially among the Shi'ahs.

After the death of Uthman two intellectual as well as political camps emerged within the Islamic *Ummah*.

- "The camp of Alawi Islam",
- "The camp of Non-Alawi Islam" or Shi'ahs of Uthman,

The Alawi Islam was blessed with political, ideological and intellectual consistency whereas the other camp included an incongruous, and vast, spectrum of people.

The Alawi Islam in its struggle reached Karbala where Imam Husayn (A) strove towards such aims as revival of the religion and the authentic Islamic values, purifying the religion from extraneous points, rejection of injustice and discrimination, and revival of Islamic justice, moral courage and piety.

His struggles caused the wall of silence, which had stood for half a century, to crumble, and gave rise to massive uprisings against the dark rule of the House of Umayyads.

In the past centuries, the message of Ashura -a message which included the aims of the uprising of Ashura- was forgotten and in some cases it was changed and distorted. But the process

of Shi'ah thought and culture underwent a total transformation in the fourteenth century. It seems that the confrontation with the West and the Western civilization and modernity led to this change. The confrontation heightened the sense of inferiority which Muslims would feel in relation to the West. It was then that the idea of "returning to Holy Qur'an and Islam," or in a more general sense "return to oneself", appeared on the scene. This led to the realization, analysis and a rediscovery of the message of Ashura, thereby blowing the spirit of life in the lifeless body of the contemporary period.

The religious, social and intellectual changes that occurred in the latter part of the thirteenth century and the beginning of the fourteenth century, brought about new approaches to, and critical analyses of, the events in Karbala. The religious literature of Iran underwent a major change. New thoughts and political as well as revolutionary ideals entered the religious literature and religious discourse. The event of Ashura was once again analyzed. In the last stages of the retrieval of the message of Ashura before the revolution, in the years preceding the revolution, due to the interpretations by Dr. Ali Shari'ati, Shi'ah revolutionary culture became much more aggressive.

Finally, all these changes leading to the Islamic Revolution of Iran and the distinguished role of Imam Khomeini (R) in the development of the thought and culture of Ashura, brought about the success of the revolution.

The Messages & Achievements of the Ashura Movement

Muhammad Muhammadi Eshtehardi

One of the important aspects of the culture of Ashura, which is one of the constructive aspects of this culture, is the attention paid to the messages and achievements of the movement of Ashura which has inspired anti-arrogance (anti-*Taghuti*) movements throughout centuries. It has also inspired many movements striving to gain certain rights, or movements directed toward achieving reforms in the history of Islam as well as in the contemporary world.

The culture of Ashura, has been a powerful source of inspiration and a valuable locus of all hopes. It has been the source of the most elevated and the most constructive inspirations and committed movements. This aspect of the culture of Ashura has yielded its fruits, the very spiritual fruits which have immensely benefited human beings. In order to further discuss this issue, I will focus on the following:

- Some Messages from the Movement of Ashura,
- The Achievements of the Movement of Ashura,
- The Freedom Movements or Reform Movements Inspired by the Movement of Ashura in the Islamic History
- The Freedom Movements, Inspired by the Movement of Ashura, in the Present World.

The Relations between Ashura and the *Bi'that*

Maqsud Ferasatkhwah

In the beginning of the seventh century, with the beginning of Prophet Muhammad's mission (*Bi'that*) and the emergence of Islam, there emerged a fully serious religious reform movement which aimed to transform the then culture and other social relations of Mecca. This movement invited the people to undertake a deep revision of their religion, to revise their perceptions, to reconsider their conduct and their degenerate and harmful social relations. This movement was critical of the practice of worshipping idols. With its emphasis on morality, spirituality and humanity, the movement proposed that there was a purpose to man's life on earth. The movement also supported rationality and justice and endorsed the positive customs, traditions and rules.

In the development of this religious reformatory movement, like any other social movement, there were dangers and threats lurking in the background. These threats became serious after the departure of the Prophet Muhammad (S) and finally led to the metamorphosis of the idealistic and monotheistic movement into the system of Caliphate and the "Islamic Empire". During this metamorphosis, little by little, a "new class" emerged whose greed had gained a psychotic proportion. This overly materialistic and ambitious new class was after a monopolistic control of the wealth of the wealth and, by extension, the political power. The main cause for the emergence of these inequalities were the privileges bestowed by the Second Caliph on those who had a revolutionary background (such as migration from Mecca to Medinah, participation in battles, etc.). These privileges began to

grow in a cancerous manner during the time of the Third Caliph and led to concentration of incredible amounts of wealth in the hands of the few. This process went on until it led to the establishment of the rule of the House of Umayyads. As usual, a conspiracy of silence prevailed over all of these wrongdoings.

Two years before the death of Mu'awiyeh, Husayn Ibn Ali (A) talks to the Islamic personalities in Mina. He says, "I am afraid, with the state of affairs as they are, the Truth may become completely outdated and might be altogether forgotten." At this time, the revolution's first generation, except for a few, had fallen into the trap of mercantile pursuits and the second generation had no first hand experience. They lacked a historical memory and were, mainly, disenchanted and disheartened.

In such a situation, the intensive activity of the regime to eliminate Husayn Ibn Ali (A) begins.

On the whole, we see the Umayyad regime as one that is religious but is not elected by the people. It is an autocratic and dictatorial regime, devoid of justice and intolerant toward the opposition. On the other hand, we are witnessing a human being who wants to break down the conspiracy of silence, to cast his "no" vote for the ruling tyrant. He has revolted for the sake of reform, not for ambition. He is a freedom fighter, and rejects the idea of a life in disgrace. He suffers in order to defend the truth and bring about a structural change in the society, and he allows his companions and friends to freely choose their own path.

That is why we believe that the culture of Ashura shines like a jewel on the history of Islam and humanity and that Husayn is the great and sincere teacher of all humanity.

Khomeini Politics, Husayni Politics

Mahdi Hadavi

The movement of Abu 'Abd Allah (A), in comparison with other uprisings such as that of Abdullah Ibn Zubayr, was distinct in three areas: means and methods, ideals and goals, and achievements and results.

Imam Husayn (A) chooses ways that ordinary people cannot fathom because they do not consider his ways compatible with politics and cleverness. His conduct in the first meeting with the ruler of Medinah, in his exit out Medinah and in Mecca all highlight this difference. The Master of Martyrs (A) in his encounter with the enemies constantly invited them to truth and strove to revive their dead conscience. Even when he realizes that they do not have any faith in religion, he tries to arouse their sense of humanity by invoking honor and conscience and even Arab nationalism.

Imam Husayn (A) was martyred on Ashura but the Ashura of the year 61 was immortalized and the barren land of Karbala became the archetypal land: "All days are Ashura and all lands are Karbala". Imam Husayn (A) became the source of inspiration for all the struggles for truth and justice which occurred after him in the history of Islam. "God's pulsating blood" entered the body of Islamic *Ummah*.

In all phases of his movement from the Provincial Association affair, and the White Revolution, to the Khordad 15, and the Islamic Revolution of 1979, Imam Khomeini remained a true pupil of the school of Master of Martyrs (A). His movement was permeated with Husayni politics, the politics of dignity and sincerity.

Husayni politics have special features that make it distinct from other politics: striving in the path of Allah, putting trust in God, fulfilling the duty, staying on the right course and never deviating, guiding those who are lost, straightforwardness and preparedness to die.

The Everlasting Uprising

Muhammad Reza Hakimi

One of the basic characteristics of great messages is their quality of separating the right from the wrong in all their different manifestations. When truth is eclipsed as a result of prevailing circumstances and causes, when things are performed by using the name of truth, and when some persons exploit this word, the forces of truth are continuously marginalised and wrong proliferates. And if truth is dethroned from its great and luminous citadel and falsehood takes control, what value remains left for mankind?

Here it is that the great messengers and the illuminators of centuries and ages do not sit idle. They rise for removing the blackness of falsehood so that the brightness of truth may spread again and shin upon all the quarters of human life and brighten the intellects, resuscitate the souls and convert the low animal life into sublime human life.

From the beginning of the Umayyad rule in Damascus, all the necessary steps had been taken apart from all that which the Umayyads had done during the past and which is well known in history - so that truth may fall from its high citadel, its splendor may be destroyed, and eventually falsehood may hold sway and bring back with it the culture of *Jahiliyyah*, thus ushering the victory of the Umayyah clique. Yazid's usurption of the Khilafat which was achieved through plotting, threats and money of the Umayyad court at Damascus and by massacring great Islamic personalities and possibly with the involvement of the Byzantine whose rulers were sworn enemies of Islam and Qur'an - this was the major reason for the occurrence of this great tragedy i.e.

bringing down truth and replacing it with falsehood, and obliterating Qur'anic Islam and bringing back the pagan *Sufyani Jahiliyyah*...

A tragedy of this proportion has not taken place in the history of mankind wherein we find a person like Yazid ibn Mu'awiyah sitting in the place of the Last Messenger Hadrat Muhammad ibn Abdullah (S) to whom the Holy Qur'an was revealed, and ruling over them as the *Khalifah* of the Prophet of God (S) with the claim of representing the Qur'anic government and executing the Qur'anic rules, and determining, in the process, the fate of Islam and the Muslims. A lowly inconsequential creature was taking the place of the perfect human being of all times; a Satan was sitting in the place of the reciter of Qur'anic verses and the proclaimer of monotheism, justice and goodness; an abject and degenerated black spot was taking the place of the sun illuminating the horizons of transcendence and awareness; an admixture of pagan misguidance replacing the pure rays of guidance... And it is obvious what the consequences of this great degradation would be: The destruction of all the traces of Qur'anic upbringing and the prevalence of the base customs of the *Jahiliyyah*.

In such times - times in which values were declining and the achievements of *jihad* and martyrdom were diminishing - where was the point in living and keeping quiet in that destructive Yazidi rule and in that atmosphere of immorality, degradation and elitist deception of the polytheist of pagan times... who shouted into the ears that *لعت هاشم بالملك*

(The Hashmites toyed with the government)? And who was it to be who was to raise the flag of the bright sun and flood the high peaks of the Qur'anic skies with light? Should Husain (A) be alive while Islam is dying? Should the son of Ali (A) and Fatimah (A) retain his life while the Qur'an is divested of its spirit? How could this be possible? The Egyptian scholar Shaykh Muhammad Muhammad Madani rightly observes that a voice from within continuously kept calling Husain (A) that: O son of

the Prophet, you are the combatant of this combat!
And the Imam of martyrs himself said.

اني لا ارى الموت الا سعادة ولا الحياة مع الظالمين الا برما.

I do not see death but as a blessing and life along with the
tyrant but a disgrace.

الليم انك تعلم انه لم يكن ما كان منا تنافسا في سلطان ولا التماسا من فضول
الحطام ولكن لنري المعالم من دينك و نظهر الاصلاح في بلادك ويا من
المظلومون من عبادك.

He (A) also observed: O God, you know that our purpose is not to vie for power or to acquire the transient things of the world. Instead we desire to show (the people) the contours of Your religion, to introduce reform in Your country so that Your oppressed servants may feel safe....

Therefore the task of sifting truth from falsehood, and just from unjust, for the sake of establishing truth and justice and annihilating falsehood and injustice, is surely a great task, and the great event of Ashura is a superlative manifestation of the performance of this task. The extent to which Yazid's occupying the place of the Prophet (S) was a great tragedy which resulted in the spread of darkness and revival of the *jahiliyyah*, to that same extent was the resuscitative movement of Ashura great. Ashura is a hand coming out from the horizon of the martyrdom of Karbala and rising to the heights of the sun and the Qur'an the blackness of the reborn *jahiliyyah* which was accompanied by apostasy, injustice, licentiousness, perversity and ignorance. Ashura is a cry which has permanently robbed the oppressive leaders of their sleep. Ashura has for all times separated the truth from falsehood so that the Yazids of different ages may not be able to - in the guise of Islam - revive *jahiliyyah*, be it the *jahiliyyah* of yore or the modern *jahiliyyah*.

The Movement of Ashura From the View point of Shi'i and Sunni Modernists

Muhammad Hakimpur

Modernism among the Shi'ah and Sunni thinkers and writers does not have a long history and its beginning goes back to the period of Sayyid Jamaluddin (1254 - 1314 H). This movement initially concerned itself with issues like the need for reviewing religious thought and providing an empiricist interpretation of the Qur'an and religious ideas, but gradually, its domain increased and the forgotten dimensions of Islam, such as its political and social ideas, were included in its purview.

The presenting of Islam as a socio-political ideology by turning towards it in a proper and conscious manner by the modern thinkers, resulted in their coming into contact with the Movement of Ashura, and they found in it all the conditions they required for activating the political conscience of the Islamic societies.

Jihad and martyrdom are both necessary and powerful tools for entering in total confrontation with internal despotism and external imperialism, and the modern reformers could only import them from the culture of Ashura to the culture of present day Muslims.

In the last fifty years Ashura took the form of a comprehensive and powerful socio-political ideology, and this can act as a catalyst for bringing the Shi'ahs and Sunnis nearer to each other and for developing a single strategy against the enemies of religion.

Among the Shi'ah modernists can be named Allamah Sayyid Muhsin Amin Amili, Ustad Shahid Murtaza Mutahhari, Dr. Ali

Shari'ati, Ayatullah Salehi Najafabadi, Dr. Sayyid Ja'far Shahidi, Dr. Sayyid Husain Muhammad Ja'fari, and finally, Imam Khomeini (R). Among the Sunni modernists are, Abdul Rahman Sharqawi, Abbas Mahmud al-Aqqad, Ibrahim Abdul Qadir Mazeni, Dr. Ta-Ha Husain, Muhammad Kamil al-Banna, Khalid Muhammad Khalid, Sayyid Ali Jalal Husayni, Muhammad Ghazali and Dr. Muhammad Iqbal Lanhori. These *Shi'i* and *Sunni* modernists have to their credit multifarious and varied works possessing the following features:

1. Emphasis on an analysis of Ashura by narrating its events.
2. Emphasis on power of the Movement of Ashura and on utilizing it for strengthening the followers of Imam Husain (A) against the enemies.
3. Emphasis on the socio-political, and even anti-class dimensions of this Movement.
4. Possessing a strong socio-political spirit.
5. Attention towards the major generalities of the event and not towards minor details.
6. An inclination towards a logical interpretation of the issues involved in Ashura.
7. Countering the mythical and baseless beliefs.
8. Possessing a comprehensive social perspective.
9. Great emphasis on the elements of the Movement of Ashura, especially the element of martyrdom.
10. Showing concern in analyzing issues and narration concerning Ashura.
11. Inclination towards natural and scientific analysis of the events of Ashura.
12. Emphasis on presentability.
13. Instrumentalism.

But attention should be paid that the thirteenth item does not apply to all modernist works, and only some modernist works - specially those of the Sunni writers - possess this peculiarity.

Imam Husain ibn Ali(A) in the Mirror of Poetry

Sayyid Ali Reza Hijazi

By Abu Abd Allah (A) that he said: "Whoever recites a couplet about Husain (A) and cries and causes others to shed tears, he and they will enter paradise."

1. The title of the article is Husain ibn Ali (A) in the Mirror of Poetry, and although the characteristic of every mirror is to reflect all the attributes and qualities of the object, the size of the mirror of poetry seems to be too small and paltry for the grand stature of Imam Husain's (A) virtues. A mirror of the size of the universe and the kingdom of God is required for reflecting even a part of the greatness and status of Imam Husain (A).

2. I do not intend to mention in this small article the eulogies and elegies which the poets have composed about Imam Husain (A), and surely, neither am I capable of doing so; rather the purpose is to present samples from poets of various periods so that the impact of the culture of Ashura on Persian art and literature is better highlighted.

3. For the sake of acquaintance with the poet's environs and his social and political milieu from the point of view of their impact on his poetry, the conditions of the Shi'ahs, political and social transformations involving them, and their social position in each period have been summarily discussed because by focusing attention on these factors the stature of the poet and his poetry can be better visualized.

4. The earlier poets have been introduced chronologically while those of the later period have been discussed alphabetically. The earlier poets have been arranged century-wise

in order of their year of death and till the end of the 13th century *Hijri* and beginning of the 14th century their number has come to 72, which is the number of Imam Husayn's (A) companions. More than 250 contemporary poets of repute (14th and 15th century) who have composed eulogies and elegies of Imam Husain (A) have been introduced and the sources of their poems have been listed at the end of the article and from each one an example has been provided.

5. This article, after the foreword, has been divided into two parts.

Part I: The period of poets

Part II: The poetry of the poets

In the first part a reply to the question, why the earliest elegy about Imam Husain (A) in Persian belongs to the 4th century, has been provided, and the factors which were responsible - from the time of the martyrdom of Imam Hosayn (A) up to the 4th century - for no work reaching us, have been discussed. Later we have analyzed the problems of the Shi'ahs from the beginning to the 4th century and the setting in of better conditions and changes in their political fortunes which took place during this century. We have also found out that the earliest elegy of Imam Husain (A) in Persian was composed by Kisa'i Marwazi in the 4th century. Then we have discussed the position of the Shi'ahs and the policy of the Abbasid caliphs towards them from the 4th to the 7th century *Hijri*. After this we have enquired about the new experiments in the field of composing religious elegies during the Seljuk period, and have gone on to discuss the conditions of the Shi'ahs in the 8th and 9th centuries *Hijri*, describing in the process the period of the Timuris during the 9th century *Hijri*. The zenith of eulogy and elegy compositions reached during the Safavi period has been narrated.

In the second part, a selection of poems of poets - from the beginning to the present day - has been presented. After the first Husayni poet who was Kisa'i Marwazi, follow Nasir Khusro in the 5th century and Sana'i, Qawami Razi, Anwari and Zahir

Faryabi in the 6th century. In this manner, till the end of the 13th century 72 poets who have composed eulogies and elegies on Imam Husain (A) have been named, and the impact of the culture of Ashura on their poetry is visible and obvious.

At the end a complete list of names of these Husayni poets has been provided with the names of earlier poets being provided in chronological order along with the year of their death, and the names of contemporary poets being provided in alphabetical order. A bibliography of the works of contemporary Husayni poets containing information on countless source references on this topic is also given.

The biographies of renowned poets along with an explanation of poetic terms and sources of their allegories and verses alluded to have also been provided. Here it has to be acknowledged that the growth, blossoming and enrichment of Persian literature, at least in the area of elegies, is indebted to the impact of the culture of Ashura and the uprising of Imam Husain (A), and this fact can be clearly discerned from the couplets and poems of poets.

The Sublime Gnosis of Imam Khomeini: A Gleam of the Husayni Gnosis

Izad-panah

The Holy Qur'an and the Noble Prophet (S) which are the perfect mirrors of the Divine Names and Attributes have been manifested through the process of love and spiritual influence in the chosen friends (*awliya-e-khass*) of God. This continued till when the manifestation of these Divine Names of God reached Imam Husain (A). Since the manifestation of the Divine Names through the *awliya* of God is dependent upon the level of cognition, the loftiness of the spirit, and the love of the *awliya*, consequently, a person who acquires higher knowledge and develops greater love can become the mirror of the *awliya* of God. Imam Khomeini (R), since he was at the zenith from the point of view of knowledge and love of God and the leader of the Martyrs, it is obvious that he be the best mirror for reflecting the various facets of Imam Husayn's (A) personality. For the same reason the works and thoughts of this great man have been transformed into marks of honour of Husayni gnosis. Similarly, these qualities have been reflected in the spotless mirror of the spirit and the personality of the sincere and spiritual companions of Imam Khomeini, the God-seeking warriors, and the generation of the Islamic Revolution about whom it should be said:

On the battlefield of love, the warrior

Of the progeny of light and race of Zulfiqar

Therefore, dissolving in the gnosis of Imam Khomeini (R) is a bridge for dissolving oneself in the Husayni gnosis, just as Imam Khomeini (R) who had annihilated himself in the personality of

Imam Husayn(A). The present article intends to prove that: Imam Khomeini, in the domain of theory as well as practice, brought into being a new gnostic school which should be named the Sublime Gnosis, just like Mulla Sadra, who by joining together the Qur'an, the gnosis and the intellect, laid the foundation of *Hikmat-e-muta'aliyah* (sublime metaphysics). Imam Khomeini(R) on the basis of Imam Husain's(A) gnosis and centered on the Holy Qur'an and the path of the Infallibles (A), profundity and intellection, concurrence with society and politics, deep love for God, and a gnostic zeal brought into being a new gnostic path which from the viewpoint of highlighting some peculiarities and laying a new foundation for some principles, is, when compared to the existing gnostic paths such as the *Malamatiyeh*, *Qadiriya*, *Naqshbandiyah*, *Moulaviyah*, and even the paths of Sadr al-Muta'allihin and Mulla Husain Quli Hamdani, a distinct path. Despite this, it develops a close affinity with *Hikmat-e-Muta'aliyah* from the angle of attention paid to reason and the Qur'an, and with the path of Moulavi from the viewpoint of the harmony between love, intellection and relative attention given to valor. Similarly, from the view point of its centering on the *Thaqalayn* (the Holy Qur'an and the *Ahl al-Bayt* (A)), it is nearer to the late Mulla Husain Quli's path. This path also has a close affinity with the viewpoint and thought of Hakim Abul Qasim Firdawsi regarding the importance of valour and its connection with gnosis and society. Irrespective of these similarities, the gnostic path of Imam Khomeini, because of its greater access to the fountain of the Qur'an and the school of thought of the *Ahl al-Bayt* (A), possesses a kind of comprehensiveness and perfection not visible in the other paths. Therefore it can be said that Imam Khomeini(R) has embarked upon a great renaissance in the world of Islamic gnosis (*irfan*) both in theory and practice.

The present article has for acquiring the knowledge of Imam Khomeini's gnostic path, divided the discussion into four parts. First, a brief introduction of the major gnostic paths is given, and

then the characteristic features of the gnosis of the Qur'an and the Prophet (S) have been glanced at, and in its light the gnostic principles of the Leader of the Martyrs have been discussed. Eventually an explanation of the five principle characteristics of the Sublime Gnosis of Imam Khomeini in the light of the gnosis of Imam Husain (A) is attempted. Finally we come to the conclusion that the path of Imam Khomeini is the zenith of the development process of Islamic gnosis which through out the past centuries has been in the midst of contention concerning its acceptance and rejection and has touched both its zenith and nadir during this period. Imam Khomeini (R) towed this stormstricken ship - which had faced the storms for centuries - to safety with the aid of Husayni gnosis, and with the guiding light of *Misbah al-huda*, ensured the safety of its passengers. Surely the zeal of Khomeini is a spark of the fire of Husayni gnosis, and in the same manner, the zeal and valor of the companions of Imam Khomeini are a ray of the burning gnosis of the Leader of the Revolutionaries.

The Concept of Martyrdom in Islam and Christianity: A Comparative Study

Abul-Fazl 'Izzati

The sacrifice of life, although respectable in itself, is not by itself sufficient to define that which is characteristically humane. The sacrifice of life that is characteristic of the human being is one which is based on faith in the truth. Many of the contemporary systems of law consider such a sacrifice to be legitimate.

Great human beings consider the sacrifice of life to be proper only for the sake of spiritual goals. Of course, it is not to be imagined that spirituality is confined to official religions. However, they have employed the term "martyrdom" to describe this kind of self-sacrifice.

The term 'martyr' in Christianity means witness which is the same as the meaning of *shaheed* in Islam. This is a Greek word which has the same meaning. At first it was used in relation to Jesus by the Apostles.

In Christianity martyrs are divided into three categories:

1. The martyrs by decision, faith, and action. It is those who accept death awaringly in their defense of religion and their faith.
2. The martyrs by decision and faith but not by action. It is those who participate in the defense but escape death.
3. The martyrs who did not choose death voluntarily and awaringly but who were killed for their faith.

In Catholic literature, the martyrs had precedence over the saints and were considered perfect examples of Christianhood.

On this basis, Islam and Christianity employ similar terms with a common meaning for martyrdom and in practice this

concept and phenomenon in the Christian culture has much similarity with Shi'ite Islam in particular.

A comparative study of the history of martyrdom in Christianity and Islam reveals that Christian martyrs embraced death for the sake of preserving their faith, whereas most of the martyrs of Islam attained martyrdom for the sake of establishment of justice and truth. Moreover, martyrdom in Christianity predates the establishment of Christianity as an official creed and a world religion, whereas in Islam its emergence was subsequent to the formation of Islam as a complete social, political and religious order. Perhaps that is the reason why martyrdom does not possess any role in contemporary Christianity, whereas it has preserved its significant intact until the contemporary era.

Futhermore, martyrdom has solely an ideological significance in Christianity, whereas it has also a legal dimension in Islam. In Islam the *mujahid* lives for securing a sacred goal and attains immortality by attaining this goal. That is why the *shaheed* is immortal.

Principles of the Methodology for Studying
the Movement of Ashura
&
the Imam's(A) knowledge of his Martyrdom

Muhammad Taqi Ja'fari

The boat of human salvation passes over a holy drop of tear which is shed for Imam Husayn(A). Ashura is a great event in the history of mankind and for properly understanding and correctly judging it, it is necessary to have sufficient knowledge of its history and the unchanging general principles governing it, and the ability to derive the real taste of these principles and values. But sadly, researchers and those who analyze history have not identified its importance because only by understanding all the dimensions of the event of Karbala is it possible to learn about its causes, its various facets, the historical factors and contemporary events connected with it, and the necessity for reviewing the personal beliefs of the researcher.

Apart from this, in this historic event, on one side (the side of Imam Husain(A) and his companions) we find pure truth and on the other side (the side of Yazid and his followers) pure falsehood. In such a situation it seems impossible for a researcher to remain neutral.

Whether Imam Husayn(A) knew that he would be martyred in this great uprising? Some are of the view that initially he did not know, while others say that the Imam(A) was aware of it. That which is known is that there are numerous instances of the Holy Prophet(S) and the Infallible Imams(A) giving news of the unseen. Regarding the second view the following two questions arise: After possessing the foreknowledge of martyrdom is it

reasonable to take such a step? How can the knowledge of being killed in an event be in consonance with the activities and thoughts of that event which are concerned with life and achieving a goal in it?

The knowledge of a realized individual about his remaining alive for a specific period or his knowledge of his death or martyrdom at a point of time, is not that absolute knowledge (*ilm-e-mutlaq*) which is exclusively possessed by God.

With the above mentioned possibility in mind, the knowledge of Imamate (the Divine knowledge of God which is alterable through *bada'*) foresaw that Islam was in danger of being destroyed by some ungodly and anti-human forces. Even though giving his life (martyrdom) was also Imam Husain's (A) desire. but it is obvious that the desirability of martyrdom is after the stage of achieving the goals of the uprising which were achieved with his (A) being alive.

The Aim of Islam: Unity of Ummah for Executing God's Laws all over the World

Sayyid Qamar Hassun Jafari

The mission of Islam is the same thing that is in the Holy Qur'an, this measure of Truth, revealed to Prophet Muhammad (S) and interpreted by the Blessed Imams (A). It is impossible to reach that goal as long as the Muslims are not united.

We need to introduce to the Muslim world, the real meaning of a *Nehdhat* (movement) which can be real model of a culture. We need to show the role of this movement in bringing about the realization of the goals of Islam. Here it is necessary to discuss the roles of the movement of Ashura and the culture of Ashura in the dissemination of the true and genuine Islam, i.e. the "pure Muhammadi Islam".

Karbala: From a Spiritual to a Political Interpretation

Rasul Jafariyan

The uprising of Karbala as a religious and sacred *jihad* and a revolutionary political movement is the most durable movement in Shi'ah political history. This revolutionary movement was launched for reviving the laws of Islam, for rectifying religious and political deviations and for replacing the Umayyad regime with the Alawi Imami government...

Throughout the arguments about Ashura, the factors responsible for a spiritual interpretation need to be identified so that a proper analysis can be accomplished.

One of the facets of the incidence of Karbala is its emotional dimension. and this speedily made room for itself in the Shi'ah society. But it has to be noted that by relying on this dimension a direct political interpretation is not possible. On the other hand, attributing a legal proof to the peace concluded by Imam Hasan (A) and particularizing the uprising of Imam Husain (A) to his own individual self, and not generalizing it, are also responsible for reducing the scope of a political interpretation of Karbala and increasing the scope of a spiritual interpretation.

In the special conditions prevailing after Ashura, the Imams (A) gave basis importance to cultural aspects, and later on, its impact on the *Imamiyyah* Shi'ahs was that they used to give no credence to the prevailing political set up. As a result, the Shi'ahs, despite their possessing a profound political background gradually inclined towards a gnostic interpretation, and and at the same time, the meaning of the term *wilayat* inatead of finding application in the political sense was used in the domain of metaphysics, and the discussion on *imamate* was

handed over to theology (*Kalam*), although the role of the *Ghali's* in this regard was also significant.

Eventually the Imams (A) are identified as political figures and are even considered among the heads of the Sufis. It should not be forgotten that the Safavis too had a *sufi* beginning and their government retained that *sufi* despite the struggle of the *fuqaha* remained unchanged for a length of time and never totally disappeared.

Among the other factors which encourage an apolitical interpretation of Karbala is the classification of the manifest (*zahir*) and esoteric (*batin*) and their differentiation from each other. This classification has been accepted by a large number of Shi'ah *mutakallimin* (theologians) and is even today a contentious topic.

As alluded to earlier, although the Safavi impact in popularizing Shi'ism was really significant, the Safavis themselves viewed it from an apolitical stand point. Despite this, Shi'ism during their period, and even later, became more social, and this was due to its closer contact and presence in the political sphere. But during the Qajar period, the government disliked the involvement of the Shi'ah *ulama* in politics and this led to their being distanced from it, and during the *Mashruteh* (constitutional Movement) this lack of political experience caused serious problems for them.

After the month of Shahrivar 1320 (Sept, 1941) and specially the change which took place in the 1940s, the political stagnation among the Shi'ahs ended, and finally the comprehensive concept of *wilayat-e-faqih* was elucidated by Imam Khomeini (R).

The Philosophy of Recurrence of Mourning Ceremonies for Imam Husayn (A)

Muhammad Ibrahim Jannati

Holding mourning ceremonies for Imam Husayn (A) is among the most important rituals and has many religious, moral and socio-political benefits. Thus throughout history, the enemies have been against holding such ceremonies by the Shi'ahs. These ceremonies have special and unique features, among them one can mention the fact that they portray a struggle against falsehood. They also help keep the religion alive through an emotional identification with an event, thereby strengthening the morale of the followers of the Master of Martyrs. In the mourning ceremonies held for Imam Husayn, one should avoid recounting stories that have no basis in reality. Only then these ceremonies can foster a spirit of struggle, sacrifice and martyrdom. Only then these ceremonies can serve as a model for enjoining the good and prohibiting the evil. A few points need to be observed in holding mourning ceremonies for Imam Husayn (A):

- The ceremonies must comply with logic and rationality as well as authoritative religious rulings.
- The ceremonies must explicate the aims of the uprising by Imam Husayn (A).
- The ceremonies should not contain any act which might be against the rules of religion.
- The ceremonies should stick to retelling the historical facts.

One of the tools which can portray the event of Ashura in an artistic fashion is the passion play or *Ta'zieyah* which can be the best tool if it follows artistic methods and if it avoids going

against logic and reason, or the actual events. Of course, *Ta'zieyah* needs to conform to the following principles:

- Its lyrics should be rational.

Ta'zieyah must be based on reality.

- It must conform to the rules of religion.
- It must be adapted to conform to the modern mentality of today's human communities.

One of the practices that is against religious rules in some of the mourning ceremonies is *Qameh-Zani*, (drawing blood through cutting one's scalp with a machete), a practice which is against reason and against the manner practiced by the Imams. This practice in no way can be considered among the authentic religious rituals.

Now all the conscious orators and writers should correctly state the aims of Ashura and should elucidate for the people what are the inappropriate conducts practiced on, and wrong notions held about, Ashura.

The Messages and Achievements of the Movement of Ashura, and the Movements Inspired by It in the History of Islam and the Contemporary World

Sayyid Muhammad Mahdi Ja'fari

Why has the movement of Ashura become so prevalent? The answer to this question lies in the special characteristics found in the movement itself. The most essential element of this movement was its struggle for truth, which has caused it to be immortal.

This movement has had diverse achievements, among them are:

- Awakening the people who have yet to become conscious
- Externalizing the forces that are dormant within
- Shaking the foundation of oppression
- Teaching not only "how to live", but also "how to die"
- Teaching lessons in "martyrdom" as the best way for exposing falsehood
- Teaching how to reform the oppressive and corrupt entities
- Teaching the revolutionary function of "memory" and those who remind
- Keeping the religion of Islam alive
- Providing proper guidelines to all revolutions.

The Evaluation of the Sources and Documents for
Research on the Movement of Ashura:
The Case of the Maqtal al-Husayn of Abu Mikhnaf

Hojjatollah Joudaki

Abu Mikhnaf's *Maqtal al-Husayn* includes the events that occurred between the death of Mu'awiyah in the year 60 H. and the martyrdom of Imam Husayn (A) and the captivity of his family in the year 61 H.

This Maqtal, written two generations after the events in Karbala, is the oldest extant Maqtal manuscript.

Abu Mikhnaf's Maqtal has 112 long and short reports.

some reports are as long as one sentence and some are a few pages.

Abu Mikhnaf's sources are of three types:

1. General and well-known historical events
2. Eyewitnessed reports on Karbala
3. Second-hand reports from the eyewitnesses who were there on Ashura.

Most of the reports are of this type.

The Institutionalization of the Culture of Ashura

Sayyid Alireza Kebari

Our Islamic nation has lived with the culture of Ashura and Shi'ism and has become familiar with the models provided by Ashura and Shi'ism. Therefore, the nation brought about the Islamic revolution in the name of Allah in order to revive the divine values. The leadership of the movement was with the Master of the Martyrs(A) and his true descendant (The late Imam Khomeini R.) who had designed the Islamic Revolution to overthrow the phoney system of monarchy. The late Imam Khomeini(R) based the revolution on the models of the revolt of Imam Husayn(A) and the divine ideals. Hence, by optimal utilization of the old institution of the culture of Ashura, he was able to lead the Islamic Revolution to victory, an institution whose efficacy was developed from the time of Hadrat Adam(A) all the way through the Seal of the Prophethood (Prophet Muhammad S) and the Shi'ite Imams(A) The reformers and the God-seeking people, keeping in mind the memory of Ashura, had generalized the extent of the activity of this institution to all the vital phases of the society, the individual and the cultural pillars.

In this paper, I will focus on the social function of the institution of Ashura which has been a source of life, vitality and dynamism in the history of Shi'ism. In addition to the influence of the culture of Ashura on the persian literature and on the idioms, parables, customs and traditions of the Islamic Iran, attention will be paid to two issues: the Islamic Revolution and the Front (The war front of the Iraqi-Imposed war) as the results of this institution, the very results that are the source of pride.

Ashuraesque Management: The Best Model for Development Management

Sulayman Khakban

In today's world, the development management is considered among the most important and the most sophisticated fields of the study of management because development management encompasses planning, organizing, hiring human resources, leadership and monitoring of a social system. Here, the model of management is indeed a function of the model of development. It can be a secular one or one based on divine precepts. Considering that development is the process which involves the process of thinking and acting of the individuals, directed towards achievement of a pre-determined goal or goals, Ashura portrays, in the best and most expressive manner, these two viewpoints: the materialistic viewpoint and the divine viewpoint. Hence, one cannot claim that one has designed a model of development based on spirituality but, in the process of management, adopt the ways of the kings. Ashura is, therefore, a historical call to expose the evil and corrupt models of development and materialistic management in their attempt to suppress the divine values. In other words, Ashura shows the ends and the strategy of development.

If we look at Ashura from the standpoint of science of management, the colossal and indescribable power of leadership in the area of "motivation" becomes apparent. The case of Ashura's motivation is such that it has gone beyond time and space. This motivation is such that the word Ashura means the event plus the motivation. "Ashura" elicits deep emotional as well as intellectual responses. Imam Husayn had succeeded in

creating the highest type of motivation among his companion. Similarly, the late Imam Khomeini (R), tapping into the powerful energy inside the people, used this Ashuraesque motivation in motivating millions of people.

Ashuraesque motivation plays the most important role in the continuation of the revolution. "Seeking comfort" and "living a life in pursuit of luxury" are the two important signs of "reaction" and "regression to the values of *Jahiliyyah*". If the Ashuraesque motivation dies within us, it will divorce us from our ideals and true values.

Now the people and officials have two ways before them: Either live in an Ashuraesque manner and die in an Ashuraesque manner or sink in the morass of luxurious palaces, and no longer move forward.

The Essence of Imam Husayn's Uprising and the Distortions and Wrong Conclusions Concerning it: Their Root Causes and Ways of Countering Them

Muhammad Ali Khamseh and Hamid Burqi

The third Shi'ah Imam *Hadrat Husain Ibn Ali (A)* is the second fruit of the blessed nuptial bond of Ali (A) and the honourable daughter of the Noble Prophet (S). He was born on 3rd Sha'ban of the 4th Hijri and was named, like his elder brother, by the Prophet (S). He grew up in the loving bosom of the Noble Prophet (S) and his honourable mother *Hadrat Fatimah (A)*, and the Prophet (S) said about him and his brother Hasan ibn Ali (A):

My two children, Hasan and Husain are the leaders (imams) of my *Ummah* irrespective of their controlling the reigns of power or not.

The most important incidence in the life of the Third Imam (A) is his struggle, sacrifice and martyrdom along with his children and companions in Karbala: an event which shook the mind and conscience of the people and caused the other events to be put into oblivion, and which still continues to exist and remain unforgettable in the annals of history.

The Hussayni uprising is a conscious revolution from the point of view of Imam Husain (A) as well as his family and companions. It is an Islamic Revolution and not an explosion, and is a multi-dimensional movement in which various factors are involved. These factors are: The factor of seeking allegiance (*bay'at*), the factor of invitation of the people of Kufa, and the factor of *amr bil-maruf* and *nahy anil-munkar* (commanding good and forbidding evil). Each of these factors cast a specific duty

upon Imam Husain (A), and he in turn reacted to all of them. But these three factors are not of the same importance, and each, within its own limits, adds value to the movement of Imam Husain (A).

This Divine Resurrection had some remarkable consequences such as falling from grace of the ruling clique, the occurrence of revolts and uprisings, and laying the foundation of the path of martyrdom.

The fact that numerous factors were involved in Imam Husain's (A) uprising has resulted in this event, which from the historical viewpoint does not involve any lengthy detail, becoming very complicated from the angle of exposition and fathoming its essence. This has led to its misuse, and distortions, both of word and meaning, that have taken place regarding the historical event of Karbala. Two types of factors, both general and particular, have been responsible for these distortions. Among them are: ulterior motives and enmity of the enemies, the sense of the myth present in man, and the inability to properly grasp the philosophy and purpose of Imam Husain's (A) uprising.

Accordingly, our duty vis-a-vis these distortions is to identify and counter them, and it is the responsibility of *ulama* and Islamic thinkers - while countering these distortions and destroying their myth, to enlighten the general public about the historical facts pertaining to it.

The Shi'i Imams and the Movement of Ashura

Sayyid Ahmad Khatami

"Revitalizing Ashura and its culture" was among the methods that the Imams (A) chose to ensure the survival of the school of the Prophet (S). Among these methods one can mention the fact that they exhorted the Shi'ahs to:

- make pilgrimage to Imam's Shrine, or recite his *Ziyarat*,
- compose poems in his memory,
- organize mourning ceremonies,
- lament over his sufferings,
- prostrate on his *Torbat*

Making pilgrimage to the shrine of Hadrat Imam Husayn (A) or reciting his *Ziyarat* is, in effect, an oath of allegiance to him. The potency of the *Ziyarat* of Imam Husayn was such that the enemies of *Ahl-al-Bayt* always opposed the visit to his shrine and on different occasions took measures to destroy it.

Imam's *Ziyarat* includes the following:

- introduction of Imam's personality,
- his role in reviving Islam,
- the nature of Ashura,
- the nature of his enemies
- homage to his loyal companions.

On the other hand, since poetry is one of the manifestations of the subtle side of the man's spirit, it can play an important role in propagating the message. The medium of poetry has been emphatically used for stating the message of Ashura. Hence, the committed Shi'ah poets have so far composed thousands of poems which have helped keep the memory of Imam Husayn's movement alive.

It has also been recommended that mourning ceremonies be held in memory of Imam Husayn (A). These ceremonies have been instrumental in reviving the path of *Ahl-al-Bayt* who are the symbols of Islam. The red flags of Ashura that herald the dawning of the day of vengeance of the oppressed are put up in these ceremonies.

Among other methods, one can mention the fact that the Imams stressed the significance of lamentation in the mourning for Imam Husayn (A). Tears are the distillation of the most sacred, and the purest form, of human emotions. Crying for the Master of Martyrs shows the depth of devotion and love for that martyred beloved.

By prostrating on the *Torbat* of Imam Husayn (A), one is honoring freedom of spirit, love of God, self-sacrifice and renunciation in the path of religion. *Torbat* of Imam Husayn (A) calls us to compassion, mercy, kindness and love.

A Brief Outline of the Plan for Compilation of an Encyclopedia of Imam Husayn (A) and Ashura

Baha'al-Din Khurramshahi

The compilation of reference works, especially encyclopedias, is something which is considered important nowadays. Fortunately in Iran a greater significance has come to be attached to the compilation and publication of encyclopedias during the last decade, and at the present about twenty different encyclopedias are in different stages of compilation or publication.

The advantage of reference works lies in their ability to provide concise, correct and well documented information on specialized topics. On the other hand, the biographies of great men of science and religion and particularly the biographies of the Ma'sumeen, may peace be upon them, is of greater interest to us as Shi'ite Muslims. Moreover, the revolutionary role of Imam Husain in the moral and intellectual revival of Islam and crystallization of Shi'i ideals is of a singular significance.

In the modern era all revolutionaries have tried to lead and spiritually mobilize the people by taking recourse to the uprising of Imam Husain and offering a simple interpretation of it. This is quite manifest in the case of the Islamic Revolution of Iran. On this basis, the compilation and publication of an encyclopedia of Imam Husain and Ashura would meet the intellectual, religious social and cultural need of Iranian Muslims as well as other Muslims and Shi'is of the world.

Such an encyclopedia can either be compiled on a subject-wise basis or in the form of articles arranged alphabetically. Some of the main subject titles of this encyclopedia can be briefly referred to as follows:

1. Introduction.

2. A brief outline of the history of Islam, the *seerah* of the Prophet and biographies of Imam Ali and the Prophet's family (A).

3. A biography of Imam Husain (A) from birth until the ninth of Muharram of the year 61 H.

4. The references to Imam Husain (A) in the Noble Qur'an.

5. Imam Husain (A) as narrated in the *Hadiths*.

About 60 of such main topics, each of them with scores of entries under it, could be included.

An Investigation into the Famous Motto: "Life Is But Ideal and the Fight for That Ideal"

Inayatullah Majidi

The phrase "Life is But Ideal and the Fight for That Ideal" has been turned into a motto. Different groups with differing ideological orientations have used this motto. We must determine whether this statement, which has been attributed to Imam Husayn (A) truly belongs to him or not. Also, we need to see if the meaning behind this sentence is in accordance with Islamic principles and beliefs.

Some believe that this sentence is not truly attributed to any specific person. Some contend that there is not any evidence for attributing this sentence to Imam Husayn (A). Some are of the opinion that this statement is definitely not a statement by Imam. Finally some have suggested that this statement belongs to one of the Egyptian writers.

What is really certain is that this statement lacks historical documentation and could not possibly belong to the Imam (A). In fact, the statement is one of the two parts of the following verse:

*"In life, stand and fight for your belief (for) life is but
belief and struggling (for its sake)"*

which has been attributed to Shawqi, the Egyptian poet.

Regarding the compatibility of this (verse) with the Islamic principles, there are two opinions:

1. Considering the meaning of the term "*Jihad*" (struggle), the person to whom this statement is attributed must have meant the "Monotheistic belief" by mentioning "belief" and must have meant "religious struggle" by *Jihad*.

2. Considering the lexical meaning of the words "belief" (*Aqidah*) and "struggle" (*Jihad*), what is meant here is the belief and struggle in their general sense, not in a specific ideological sense. But in Islam, the meaning of life is summarized in believing in the One God and the striving (*Jihad*) purely for gaining His approval, to the exclusion of all others and their approvals. This pure endeavor is considered "holy".

The Culture of Ashura

Rajab'uli Mazlumi

The question regarding the "culture of Ashura" should be asked from those who painfully witnessed what happened to the men of Ashura. Those who have just heard about Ashura are not the right persons to answer this question because they never experienced it first hand.

Those who were in the battlefield, saw themselves annihilated in the personality of Husayn (A) and kept silent.

There were also those who asked what went on with Husayn (A); they asked this question without being at all afraid of being killed or being sent to exile.

Never staying silent, never content in their silence, and never happy with the status quo, these people lamented over the separation from the beloved Husayn (A).

These people, who were left out of the scene of Karbala, were always ready to accept all manners of punishment, in every place and in every time, they cried out...

And thus the committed literature and poetry of Ashura was born.

The Epic of Ashura in the Persian Poetry

Ali Mir-Ansari

There have been few studies on the reflection of the epic of Ashura in the Persian poetry from the middle part of the fourth century H. to the ninth century H. According to the extant documents from the fourth century, the Shi'ah poets who composed their poems in Persian were the first to pay homage to the Master of Martyrs in their poetry. Kisa'i Marvazi is among the top poets in this field.

After Kisa'i in the fifth century, such poets as Nasir Khosrow have had a keen interest in Imam Husayn (A) and have written on such topics as the status of Imam Husayn (A) as Imam and his martyrdom.

In the sixth century, great poets turned their attention to the epic of Ashura. These poets were Amir Mo'ezzi, Sana'ie Ghaznavi, Qavami Razi, Anvari Abivardi and Khaqani Shirvani. Some of these poets such as Anvari and Khaqani are the luminaries in the firmament of the Persian literature whose *Qasidahs* are unparalleled. Among these poets one sees two Shi'ah poets from Ray: Qavami and Abul-Mafakher Razi.

In the seventh century, usually the poets with gravitation towards mysticism such as Mowlavi, Sa'di and especially Attar referred to Ashura and the martyrdom of Imam Husayn (A).

In the eighth century such poets as Awhadi Maraghi, Salman Savoji and Khajou-ye Kermani have written on Ashura. The reference to Ashura in Persian poetry of the poets just mentioned comes in five forms:

1. Short reference: In *Qasidahs* as an allusion

2. As an appeal: In asking Prophet Muhammad (S), Imams (A) and other great men of religion to intercede before God on behalf of the sinners.

3. Account of Sorrows: A somewhat emotional poetry on Karbala, but one which is less emotional than an elegy.

4. Short elegy: In parts of a long *Qasideh* or in a *Mathnawi*.

5. Long elegy: We know of only four long and independent elegies that were composed in this five-hundred-year-long period, i.e. from the fourth to the ninth century H. The first one belongs to Qavami Razi, a Shi'ah poet. The other three belong to Salman Savoji, Awhadi Maraghi and Sayf Farghani who were Sunni. Of course, there are some doubts as to whether Salman Savoji was a Sunni. At any rate, the Shi'ah poets, were the pioneers in the field of composing elegies for Imam Husayn (A).

The Revival Tradition:
The Methods of Gurdng the Epic of Ashura
&
Its Culture in the History of Islamic Culture

Jawad Muhaddithi

The Movement of Ashura aimed at reviving religion and fighting against the sovereignty of the falsehood. After Ashura, the enemies and the oppressive rules tried to push this movement to the margins and destroy its memory. The teachings of *Ahl-al-Bayt* (A), however, were directed at keeping the memory of Ashura alive. These teachings, and the concomitant function of the Shi'ahs, in safeguarding and reviving the memory of the creator of that epic, made sure that the flame of Ashura would never die out. These functions took on such forms and expressions as praising and eulogising, mourning, group mournings, lamentations, *Hosseiniyachs* and *Tekiyachs*, writing accounts of the martyrdom, sermons and addresses, passion plays, recounting the sufferings of Husayn (A) (*Rowzeh-Khani*), pilgrimage, revering the soil of the land (*Torbat*) where Imam was martyred and honoring Euphrates.

In the above cases, the paper deals with the two dimensions of history and Hadith. Wherever possible, I have used the words of the man who revived the culture of Ashura in our era, the late Imam Khomeini (R.). I have also mentioned ways to preserve and continue the epic of Karbala in the form of religious rites and programs. I hope that we will be successful in safeguarding the epic of Ashura and its Karbalaesque culture.

The Culture of Ashura in a Secular World

Majeed Muhammasdi

The culture of Ashura is a living and effective issue capable of being studied in the present world. However, that which has been discussed in recent years in relation to Ashura is mainly of an ideological and political relevance and that which has been discussed is the struggle against oppression and negation of illegitimate rule. But Ashura can be relevant to today's secular world and this relation and relevance is a bridge between this episode and modern man. In the same way that Ashura is a reality, the secular character of the world today is also a fact.

Communications have become worldwide in today's world. On this basis the discussion of Ashura in the framework of a global culture can be an extrovertive exercise for the closed Shi'ite culture. Shi'ite culture cannot confine itself any more to its geographical limits and think within the framework of Iranian culture.

On the other hand three basic elements in the contemporary world culture consist of: knowledge, individuality, and freedom. These three elements which have become ideals have manifested themselves in history in the shape of three great legendary figures: Socrates, Christ, and Husain. We encounter three forms of tragedies in these three men which represent a sublime tragedy and a great death. A comparison between these three myths can disclose many concepts latent in human life.

The eternal tragedy of Socrates arises from man's knowledge of his own ignorance. The eternal tragedy of Christ is the love of God. But the tragedy of Imam Husain is defense of human freedom. This characteristic gives an aggressive role to the Shi'ah

and gives the Shi'ah the mental capacity to perform the duty of bidding that which is good and forbidding evil.

To the Shi'ah, Imam Husain(A) is the embodiment of salvation:

يَا لَيْتَا كُنَّا مَعَكُمْ فَتَفُوزَ مَعَكُمْ

The secret of this salvation lies in the tragedy borne by the Imam and his companions. That which is yielded by this tragedy borne with the goal of freedom can be called salvation. If we can consider any role for religious men and leaders in the secular world of today, it is this role of salvation, which cannot be attained by obtaining political power, or administering society or by compelling people to observe the precepts of religion.

The Social and Ideological Backgrounds of the Uprising of Imam Husayn (A)

Jamal Musavi

With the emergence of Islam, the ideological and social system of the Arabs of *Jahiliyyah* era, which was based on polytheism, idol worship and ethnic or tribal chauvinism, crumbled and was replaced by a new system based on the Revelation and man's reason. Quraysh, which had settled in Mecca 200 years prior to the emergence of Islam, was in effect the heir to a period of *Jahiliyyah* which had lasted for some millennia.

What really mattered for the *Jahiliyyah* Arabs were: the kinship within the tribe and dogmatic adherence to the belief of the forefathers.

With the overt invitation to Islam in the third year of appointment of Prophet Muhammad (S) to prophethood, the aristocrats of Quraysh intensified their efforts to ensure that this religion would not grow in popularity. They chose many methods to dissuade Prophet Muhammad (S) and his companions to give up their cause. Among their methods were: torturing the new converts to Islam, accusing the Prophet of Islam (S) of being a poet and a magician, making promises and threats, economic boycott and social ostracism. The aristocrats of Quraysh did everything within their power to stop this religion because it rejected the conventional wisdom of the people back then.

The messenger of this religion was telling, on the authority of One God that, "There is no god, but the One God, who is Unique. All men are equal before the One God. Kinship and lineage do not provide grounds for nobility and superiority. There is no distinction between Arabs and non-Arabs, between

black and white, except through piety."

The declaration of unity, the equality of all men, the negation of the kinship and lineage, the prohibition of usury, and breaking down of the idols, these all meant that Islam was seeking a great revolution in intellectual, cultural and social domains. Negating the validity of kinship, lineage and the idols in a tribal society, in which polytheism serves as one of its pillars, indeed meant the death of that system and by extension the death of all the people who were the supporters of that system.

At the dawn of Islam, the tribe of Bani Umayyads, one of the two famous lines of Abd-e Manaf and the arch rival of Bani Hashim, was the epitome of all the *Jahiliyyah* traits.

We said that the rivalry over kinship and lineage was among the traits of pre-Islamic Arabs. Bani Umayyads were even much more passionate than all others with regard to lineage and kinship. The roots of this rivalry, which later led to open hostility, can be traced back to the conflict between Hashim and Umayyads which ended in the latter's ten-year-long exile to Syria. The intransigent opposition of Abu Sofyan Ibn-e Harb Ibn-e Umayyads to the prophethood of Prophet Muhammad (S) and then the opposition of sly Mu'awiyah to Ali (A) and Imam Hasan (A) were in line with the opposition of the House of Umayyads to the House of Hashim. Later this opposition prompted Mu'awiyah's son to condider Islam and its teachings as a plaything.

Indeed the House of Umayyads, under the leadership of Abu Sufyan and his followers, who were actually representatives of the *Jahiliyyah* system, were adamantly opposed to the clear and auspicious teachings of Islam because:

1. Whatever change that occurred in the social and cultural structure of Hijaz, especially in Mecca, would make it impossible for Adu Sufyan and other aristocrats in Quraysh to reign supreme in socio-economic circles.

2. They believed that by allowing Prophet Muhammad to succeed in his mission, they would allow the House of Hashim to

claim a prophet among their ranks, where as the House of Umayyads had none. Hence, the House of Umayyads did their best to stop the growth of Islam. After 20 yaers of open hosility, they finally converted to Islam. This was of course a strategic retreat since they were waiting for an opportunity to re-establish their former *Jahiliyyah* sovereignty.

The first three Caliphs ruled for a total of 25 years. The third Caliph, Uthman Ibn-e Affan, was himself from the Umayyads tribe. He provided the opportunity for Umayyads to push islamic teachings aside and replace them with the teachings of the *Jahiliyyah* era.

It can be said with certainty that it was only Ali(A) and a small group of his true Shi'ahs that were loyal to the principles of Islam and confronted the representatives of *Jahiliyyah*.

As the Holy Qur'an had said the majority of the people would revert to their *Jahiliyyah* ways and would only pay lip service to Islam.

It appeared that only Ali(A) and some others were tormented by this reaction. Hijaz pulled itself to a corner and did not play a major role in politics. Iraq and Syria were considered as the two contenders. Finally, Ali(A) was left alone among his political Shi'ahs (not his ideological Shi'ahs).

When the time for Husayn's leadership emerges, he realizes he has to finish the unfinished project of his father and brother.

Now, polytheism (*Shirk*) is hiding under the banner of *Tawhid* (monotheism) and the pre-Islamic system has appeared once again under the new guise of Islamic Caliphate and the successors of the prophet. Who is there now, from the prophet's progeny, except Husayn, who can call out in this new *Jahiliyyah* that:

"Say there is no God, but Allah and gain your salvation!"

The *Jahiliyyah* Party (the House of Umayyads) is now sitting on the throne. But it aims to push Islam out of the scene, or to turn it hollow from the inside. It was no wonder that Yazid wanted Husayn(A) to enter into a covenant with him, without

setting any conditions.

If Husayn (A) had signed a covenant with Yazid, the House of Umayyads would achieve their *Jahiliyyah* dream: subjugating Bani Hashim. Then they could freely replace Islamic teachings with those of the *Jahiliyyah*.

Imam Husayn (A), cognizant of his great duty as Imam, refused to do so. He rose in order to revive Islam and correct the innovations (*Bid'ah*). He and 72 of his companions sacrificed their lives for the sake of Islam.

Even though the socio-political conditions of that time (such as: the scarcity of true believers, revival of pre-Islamic values, lack of political participation by people in Hijaz, rivalry and ethnic and tribal factionalism among Iraqis and the Syrians, and the betrayal and docility of the people of Iraq) did not allow Imam Husayn to achieve material victory, but he achieved true victory by leaving behind a legacy of "supporting the religion", "freedom of spirit" and "commitment to Islamic principles and values" for the generations to come. One such fruit is the Ashuraesque uprising of Imam Khomeini (R).

The Role of Ashura & Its Culture in Psychic Well-being

Sayyid Ghafoor Musavi

The uprising of *Sayyid al-Shuhada* (A) and his esteemed companions was not simply an armed revolt: rather it had varied aspects and many positive characteristics, each of which requires to be dealt with great acumen.

Among the less discussed issues pertaining to the events of Ashura and its commemorators is the constructive role of Ashura in the spheres of ethical training and psychic development. This peculiarity is reflected throughout by the character of Imam Husain (A) and his noble companions, as well as by the reminiscences left behind by other martyrs (including the martyrs of the Imposed War).

In this discussion an effort is made to arrive at a comprehensive conclusion concerning the role of Ashura and the culture it has ushered in promoting psychic well-being, and the psychic consequences of distancing from this culture.

The headings of the positive psychic influences are:

1. Appropriate striving
2. Peace of mind
3. Becoming immune to depression and anxiety
4. Increase in self-esteem
5. Becoming active in building the future
6. Ease in confronting irritating situations
7. Acquiring a unified personality
8. Avoiding psychic hideouts
9. Acquiring qualities responsible for psychic development

The headings of the psychic problems arising as a result of distancing oneself from the culture of Ashura are:

1. Getting stuck in a materialistic mould of life.
2. Weakness in confronting difficulties
3. Busying oneself in unimportant activities
4. Becoming a toy in the hands of others
5. Living life without love.

A Jurisprudential Approach to the Ashura Uprising

Sayyid Reza Musavi

Say: I do admonish you on one point that ye stand up before Allah, (it may be) in pairs, or (it may be) singly, and then ponder.....--Holy Qur'an. Chapter Saba, Verse 46

In this paper, I have tried to respond to those pseudo-intellectuals and the seemingly-pious whose pronouncements on this divine movement, this sacred movement of Imam Husayn (A), necessitate prompt rebuttal which should be formulated from the standpoint of Shi'ah jurists, especially the late Imam Khomeini (R.). I will provide the answers on the basis of belief in the infallibility of the *Ahl-al-Bayt (A)* and in their words and conducts as the source for reasoning. I will provide the answers in two sections:

A: Declaration of conformity to the precepts of religion, the rejection of signing a covenant with Yazid and the opposition to his regime, the last will and testament of Imam Husayn (A) and the appointment of Muhammad Hanafiyyah as the deputy, journey to Mecca, taking the women and children along, changing the Hajj to a minor Hajj, lack of secrecy (*Taqiyyah*) and rejection of compromise, camping in Karabala, buying lands in Ninawah, enjoining the good and prohibiting the evil, asking for respite from the enemies, giving permission to friends (some opted for leaving), giving sermons and delivering addresses in the battlefield, holding prayer of *khawf* (fear) at noon on Ashura, fighting an armed fight until martyrdom in the path of God.

B: Includes discussions on the permission to bury the martyrs without washing their bodies or wrapping them in the shrouds,

the speeches given by the women in Kufa and Damascus, visiting the graves of the martyrs, lamentations over the sufferings of Imam Husayn (A), cursing the murderers, prostrating on the Torbat of Master of the Martyrs eating the *Torbat* as a remedy, putting Imam Husayn's *Torbat* next to the shroud (of the corpse to be buried).

A Comparison of Imam Husain's(A) Uprising With the Standards of Islam Law

Salehi Najafabadi

The summary of the article is as follows:

1. There exists a great diversity of views between scholars concerning the uprising of Imam Husain (A). There are altogether seven different opinions about it, and this is a cause of surprise for any researcher.

2. In the original historical sources, which include the sermons and letters of Imam Husain relating to this uprising, there exists no disparity, and this divergence of opinions is due to some traditions which have been the cause of difficulties in this regard, and had these traditions not existed, there would have been no difference of opinions concerning this issue.

3. The opinions about Imam Husain's (A) uprising are as follows:

i) The first view is that Imam (A), in the second stage of his uprising, planned for the sake of reviving Islam and overthrowing the tyrannical regime, to establish an Islamic government with the help of the people of Kufa. Imam Khomeini also holds this views (Sahifa-e-Nur, vol. 1, p. 174).

ii) The second view is that Imam Husain (A) acted with the intention of being martyred, and that there was a Divine secret command that the Imam (A) must present himself for martyrdom.

iii) The third opinion is that the Imam (A) intended to form an Islamic government at the time of leaving Mecca, but after receiving the news of Muslim ibn Aqil's martyrdom, he decided to sacrifice himself and his companions.

iv) The fourth view is that Imam(A) invited the people to rise in arms against the rule of Yazid and to topple his government; but he himself did not want to form a government and to take the reigns of *Khilafat* in his hand because even in the event of his capturing power he would not be able to revive Islam or even prohibit the practice of cursing his father Ali (A).

v) The fifth view is that basically Imam Husain (A) did not rise in revolt and had no intention of *jihad*, and his journey from Madinah to Mecca and from Mecca towards Iraq was solely with an intention of saving his life.

vi) The sixth opinion is that Imam (A) moved towards Kufa for establishing a government, but he knew that he would be martyred during this journey and would not be able to form a government.

vii) The seventh view is that Imam (A), Pretended that he wanted to form a government in Kufa, while in fact he embarked with the intention of being martyred.

4. The first two views which have a long history are considered the two primary views of this issue, while the other opinions were born later on and are classified as secondary.

5. The first view which says that, Imam (A) intended to form a government for the sake of reviving Islam, is substantiated by the sermons and letters of Imam Husayn (A) himself. This is the strongest testimony and is in concurrence with the original sources of this event. This view is the only correct and acceptable opinion and happens to be the opinion of Imam Khomeini as well.

6. The basis of the second view which says: Imam (A) undertook the journey with the intention of being martyred, are certain traditions, which in our opinion are the fabrications of *ghali* (extremist) liars and hence rejectionable.

7. For the other five views no worthwhile proof has been provided and the holders of the opinions have, at times, relied upon conjecture and imagination.

8. The movement of Imam Husain (A), in all the four stages,

was undertaken in accordance with the standards of Islamic law (*fiqh*) and the practice of rational people, and it took shape on the basis of proper planning, advice, and the selection of the best option. Imam Husain (A) who was the greatest *faqih* and Islamic scholar of his time, planned and executed his movement in accordance with the standards of *fiqh*, and in doing so he did not require a secret Divine command.

9. The spirit of Imam's movement and its real axis was to initiate the performance of good acts to reject evil deeds in practice, by, at times, stopping others from doing evil, at other times, for the sake of destroying evil already present; at times for stopping the performance of an evil deed which they wanted to force upon a person, and at still other times, for deprecating and denouncing evil. All these four forms of rejecting evil have been practiced by Imam Husain (A).

10. The movement of Imam Husain (A) in all its stages is an example and a guide for the freedom fighters and reformers of all times till the Day of Judgment.

11. From the time when Imam Khomeini proclaimed in 1350 (H.S.) in Najaf that: Imam Husain (A) sent Muslim ibn Aqil so that he may invite the people for taking the oath of allegiance (*bay'at*) so that he may form an Islamic government and destroy the corrupt regime (*Sahifa-e Nur*, vol. 1, p. 174), this true speech of Imam Khomeini carved a niche for itself in the hearts of the faithful revolutionary people. Day by day their numbers grew and they became more and more powerful till when, in 1357 (H.S.), by taking inspiration from the uprising of Imam Husain and with the power of the people under the leadership of the Late Imam Khomeini and the Husain of his time, they caused the Islamic Revolution of Iran, which is the actual interpretation of the Husayni uprising, and toppled the Shah and replaced the dictatorial monarchy with the sacred system of the Islamic republic. In doing so they presented a new face of Islam to the world and rescued the Qur'an from being abandoned and forsaken.

A Review of Historiography of Ashura in Shi'ism

Ahmad Naraqi

Undoubtedly in the history of Shi'ah culture, uprising of Imam Husayn(A) is considered among the most important events. Therefore, it is imperative that one would review and analyze some of the special features of the method of historiography of Ashura as well as its historical development in the Shi'ah culture.

The traditional historiography of Ashura (be it among the Sunnis or the Shi'ahs) has always been based on writing accounts of events, which was done in non-analytical and non-critical manner mixed with a degree of emotionality. This type of historiography usually degenerates into exercises in writing mythology and reporting of exaggerations. But the most important feature of this type of historiography, is the intervention of supernatural forces and occurrence of the miraculous and the extraordinary.

Essentially, with regard to historiography of religious events in general and historiography of the events of Ashura in particular, the world of Shi'ism, much later than the world of Sunnism, began to undergo a change. The book, *Shahid-e Javid* (Immortal Martyr) by Ne'matollah Salehi Najafabadi heralds the beginning of this new era in contemporary Shi'ah thought.

This new period has only a few books to its credit. These writings vary in terms of quality. They have special features such as revival of the revolutionary-political approach to the events of Karbala which provide us with an analytical or critical evaluation of the events. More importantly, these works stress the "natural" and "humane" aspects of the events in the history of religion.

In the historiography of Ashura, the circles of the sources and

research documentation are expanded to include non-Shi'ah sources such as the Sunni sources.

The common feature of the old historiography and the new one is in that they are both within the category of "theological historiography". In other words, this body of writing is written based on unchangeable premises. It is written under the influence of religious beliefs of the historiographers and ultimately serve their theological aims.

In the end, one must heed the fact that the method of scientific historiography is based on two methodological premises. First, the historical events should be analyzed with regard to their "natural" and "humane" aspects. Second, the preconditions for a scientific endeavor are "objectivity" and "disinterestedness".

Even though the science of history is independent from the science of theology, but it is among its most rudimentary and basic pillars. In effect, the expansion and development of Shi'ah theology is to a great extent dependent on the development of Shi'ah theology is to a great extent dependent on the growth and evolution of scientific historiography of the religious events.

The Culture of Ashura in the Life
&
Pronouncements of the Infallible Ahl al-Bayt (A)

Ali Nazari Munfarid

The Noble Prophet(S) observed: "By the martyrdom of Husain (A) there is a heat in the hearts of the faithful which will never cool off". This holy revolution has throughout history embarked upon the task of educating and nurturing peoples. The incident of Karbala became a turning point in the history of Islam and led to numerous bloody uprisings and movements which were all inspired by the movement of Imam Husain (A).

Ashura is an amazing event concerning which some, emphasize the martyrdom of Imam Husain's (A) companions in the battlefield from a point of view, while others emphasize their fortitude and patience.

The belief and the lofty faith of Imam Husain's (A) companions who remained calm and totally composed in the most sanguine situations is another facet to which attention has been paid.

But why should we refer to the practice of the *Ahl al-Bayt* and search for the culture of Ashura in their biographical accounts? This is because of the connection between the *Thaqalayn* (the Qur'an and the *Ahl al-Bayt*) on the one hand, and on the other, due to the fact that a single flow of events dominates the lives of all the *Ahl al-Bayt* (A). Examples of the incidence of Karbala have occurred in the lives of all the Imams (A) in varying forms and in consonance with their times and the situations they were placed in.

The *Ahl al-Bayt* (A) gave extraordinary importance to

historically safeguarding and protecting the ashura and keeping alive its memories through commemorating it by continually organizing gatherings for reciting elegies and narrating the injustice perpetrated on the *Ahl al-Bayt (A)*.

The painful and sanguine incidence of Ashura had certain consequences. Among them was the disgrace the enemy had to face and the permanent historical victory of Imam Husain's (A) ideology. When Imam Sajjad (A) returned to Madinah, one of his friends asked him: Who achieved victory? The Imam (A) replied: When it is time for prayer, recite the *adhan* and *iqamah*, and then you will recognize who achieved victory.

The Movement of Ashura and the Iranians

Nadiya Nazeri & Shahryar Yasini

The present researches analyze the role of Iranians in Ashura and the continuation of the revolutionary process of this nation before and after the event of Ashura, the very nation that had been oppressed for ages by the kings. In the ensuing decades since the emergence of Islam, unfortunately some of the people within the ruling group, due to their parochial mentality, began to discriminate against Iranians to the point that they considered them as among the lowest stratum of the society. But the viewpoint held by the *Ahl-al-Bayt* (A) and especially Hadrat Ali (A) was different in that they respected Iranians. It is no wonder that the Iranians have a passionate love and a strong inclination towards the family of the Prophet (S). An invitation was extended to Imam Husayn (A) by Iranians so he would come to Iran. The Iranians provided support to Imam Husayn (A) and after his martyrdom were actively seeking revenge for his blood. This all shows the sincere love of this nation for the Prophet's Household. The blood spilt in Karbala inspired the Iranians to seek vengeance against the Umayyad rulers. Actually, the intense desire to revenge helped them gain the self-confidence to stage full-scale revolts against the Umayyads. Indeed, the Iranians were the ones that put an end to the Umayyad rule. They were the ones who later contributed to the Islamic civilization and made sure that the Islamic lands were among the most advanced nations for hundreds of years.

All of these events occurred thanks to the sacrifice of Imam Husayn (A) in Karbala, an event which added to the love of this nation for the Prophet's Household, a love which has not diminished and is always on the increase.

Social Viewpoints of Imam Khomeini (R.) on the Movement of Ashura

Ghulamreza Siddiq Ora'ie

In the social thoughts of Imam Khomeini (R.), the main problem facing the Muslim *Ummah* is the fact that they have become the victim of the whims of the *Nafs* (Self), a problem which has in turn led to the lack of existence of any righteous government and the domination of governments based on falsehood.

Imam Khomeini (R.) repeatedly referred to the movement of Ashura. Indeed he derived his model of social and political conduct from the events in Ashura. He repeatedly compared the events in the year 60 H. with the events in the forties and fifties in the Iranian calendar of this century [equivalent to sixties and seventies on Christian calendar].

The Historical & Ideological Roots of the Movement of Ashura

Muhdi Pishva'ie

All social phenomena come about as a result of a certain factor or factors. The movement of Ashura is no exception. Ashura did not begin in the year 60 H. But it began after the departure of the Prophet Muhammad (S). One could say that Ashura is a chain that connected Saqifah to Karbala.

Among these factors were the infiltration of the old and sworn enemies in the leadership in order to show the seeds of discord among Mislms and to occupy key positions. This led to the emergence of Mu'awiyah as the ruler of Syria during the reign of the Second Caliph whose silence and complacency about the former's conduct paved the way for the military buildup and the rise of an economic as well as political power in Syria. During the rule of the Third Caliph, the center of government was, in effect, transferred to Damascus.

After the peace with Imam Hasan (A), the power structure had no qualms about being overtly anti-religious. Hence, in this period, the House of Hashim (*Bani Hashim*) came under increasing pressure.

In this paper, after presenting a documented discussion, I will focus on the last days of the life of Mu'awiyah and on his attempts for creating a government based on lineage. I will then deal with the event of Ashura and the causes that led to that event. In the section on the causes that led to the event of Ashura, I will discuss three causes: the opposition to the covenant (*Bay'ah*) with Yazid Ibn Mu'awiyah, the invitation by

the people of Kufa and the factor of enjoining the good and prohibiting the evil. In another part of the paper, I will discuss and compare the effects of each of these three factors. Aside from the importance of the invitation of the people in Kufa and Imam's refusal to sign a covenant with Yazid, the most important factor is Imam's insistence on exercising his duty to enjoin what is good and prohibit what is evil. This is seen frequently in addresses given by Imam Husayn (A), in the letters that he wrote for the tribal chieftains in Basra and in his last will and testament.

A study of the Ashuraic Thoughts of Imam Khomeini

Sayyid 'Ali Qadiri

Doubtlessly, Khomeini is a Husayni, and Ashura too has many widespread and profound political dimensions. When we want to analyze Ashura from the viewpoint of Imam Khomeini (R) we face a difficulty, which is: the ruler (in his case) is both a *faqih* and a gnostic (*'arif*), a politician and a pious individual, a poet and a philosopher, and therefore his words at times have a legal sense and at others a gnostic meaning, at times they are theological, while at others political. It is here that the researcher conducting an autopsy of Imam Khomeini's thoughts is perplexed.

In the field of politics, from the point of view of epistemology, there are various areas of inquiry, and it is not valid to carry an issue of one area to another. Therefore in dealing with the observations of Imam Khomeini (R), at times contradictions arise. For solving this problem attention should be paid to the definitions of the various areas of political inquiry. These areas are: political science, knowledge of political events, political analysis, political views and opinions, and finally, political thoughts.

Every part of his speech belongs to one of these areas. Apart from the first area i.e. political science, in which no specific scientific theory about Ashura has been reported from him, in all the other areas he has aired his specific views.

Imam Khomeini (R) is a political thinker who had a program for administering the affairs of the people. He was a powerful revivalist whose political thoughts took the form of a revolution and were codified as the Constitution of the Islamic Republic of

Iran. The political thought of Imam Khomeini is purely Shiite; he explicates Islam on this basis and from this point of view he mastered the courage to revive religious thought. With a knowledge of this, a great part of the masses in the Islamic world - both Shi'ah and Sunni - accept him as their leader.

The Ramifications of the Uprising of Imam Husayn in Hijaz and Iraq

Montazer-el-Qa'em

After the death of the Second Caliph, Uthman Ibn Affan was nominated as the successor by Abdur-Rahman Ibn Awf, who was a member of the committee to choose the caliph. The House of Umayyads, the very people who were pardoned by Prophet Muhammad (S), took the most advantage of the goodwill of the Third Caliph. During the ensuing years, the House of Umayyads succeeded in pushing the House of Hashim and the *Ahl-al-Bayt* away from the center of political life of the Islamic society. Right from the very beginning of his rule, Mu'awiyah concentrated all his might in shaping a monarchical rule. He ordered the killing of many of the sincere and loyal friends of Hadrat Ali (A) such as Hujr Ibn Adi. Finally he appointed Yazid as his crown prince. After the death of Mu'awiyah in the month of Rajab of the year 60, Yazid became the ruler of the Muslim world, the very Yazid who was a corrupt libertine and who had composed the following verse:

*"The House of Hashim (merely) played with
the rule, (otherwise) there was neither any
news, nor was there ever a revelation."*

Since the beginning of the rule of Yazid, the leadership as appointed by Prophet Muhammad (S) could not tolerate the ways of Yazid and was led to take measures which eventually led to the events of Ashura in the month of Muharram of the year 61 H. After the martyrdom of the grandson of Prophet Muhammad (S), important events came to pass both in Hijaz and

Iraq which were all inspired by the events of Ashura. The uprising of the people of Medinah, known as "*Harrah*", in the month of Dhul-Hijjah of the year 63 H. under the leadership of Abdullah Ibn Hanzalah, the declaration of autonomy in Mecca by Abdullah Ibn al-Zubayr were the reactions of the events of Karbala, in the land of Hijaz. The Uprising of the Repentant under the leadership of Sulayman Ibn Surad Khuza'i in 65 H. and the uprising of Mukhtar Ibn Abi'Ubayd Thaqafi in Kufa, were all inspired by the revolt in Karbala. The 16-month-long rule of Mukhtar had the following achievements: the killing of the perpetrators of the carnage in Karbala and the direct participation of Iranian *Mawalis* in his uprising. In the ensuing 20-year-long rule of Hajjaj Ibn Yusuf Thaqafi over Iraq, the Shi'ahs were persecuted and suffered many indignities at his hand. The Arab chauvinism of the Umayyads, plus the repressive rule of Hajjaj, made the *Mawalis* harbor the deepest kind of hatred against the Umayyad rulers. Hence, because they had a common enemy, the Mawalis and the Shi'ahs began to gravitate towards each other. Previous to that, during the rule of Hadrat Ali (A), who had dispatched officials to rule over such lands as Khorasan and Isfahan, the seeds of Shi'ism and the support for *Ahl-al-Bayt* (A) were sown back then. Later with the arrival of people like Ash'ari to Qum the sapling of Shi'ism began to blossom.

Ashura and the Issue of Government

Muhammad Taqi Rahbar

The issue of government in the monotheistic world view, is among the special attributes of the creator of the world, both in terms of creation (*Takwin*) and divine legislation (*Tashri*). As far as man's social life is concerned, the issue of government is entrusted to the messengers, Imams and the righteous men on earth.

The establishment of justice, which is a precondition for human growth and evolution, is not possible except through, a divine *Khilafah* (Vicegerency). What really ensures the establishment of this divine government is the great responsibility of enjoining the good and prohibiting the evil (*amr-e bil-ma'ruf wa nahy an al-munkar*) which guarantees the execution of the divine laws and retributions.

In the Hadith sources of major denominations in Islam, one comes across many reports which stress the struggle against the oppression and corruption of rulers, even if the rulers happen to be Muslims. Considering these Hadeiths, one can conclude that the thesis that one should obey the oppressive rulers—a thesis which is based on some questionable Hadiths or statements by some of the disciples of Prophet Muhammad (S) is an insupportable thesis. It is indeed a thesis which the oppressive rulers must have created to bestow an aura of legitimacy to their illegal rule. At the time when Yazid became the ruler, the system of government was being transformed from *Khilafah* of Prophet Muhammad into dynastic rule. This amounted to a ruinous innovation (*Bid'ah*), which necessitated a confrontation even if it meant a bloody confrontation.

Effecting a major destructive change in the religion of Islam by the House of Umayyads could not possibly be done without first preparing the intellectual foundation for that deleterious change. The Umayyads supported the idea of determinism, attributing the cause of the events to a predetermined divine plan. The innovations in the system of government and the ideological foundation created a situation which made Imam Husayn (A), the grandson of Prophet Muhammad (S), play his historic role and fulfil his divine mission. He had two effective weapons in achieving his aim:

1. The enlightenment of the public opinion and exposing the evil Umayyad rule,
2. Fight and struggle till martyrdom.

Martyrdom was the most effective way Imam Husayn (A) could have chosen to revive Islam and to bring about subsequent revolutions such as the Islamic Revolution of Iran, and that is what he did.

Reflection of Ashura's Behavioral Model, Elite, and the People in the Thought and Action of Imam Khomeini

Zahra Rahnavard

Need, thirst and self-control are the three words that summarize the culture of Ashura. These three concepts manifest themselves on the road to God. The culture of Ashura, in the fight between truth and falsehood and the battle between good and evil, serves as the model of all seekers of truth. On this road, the intellectual model and the political behavior of Imam Khomeini (R.) are informed by the Ashura of Husayn (A), with two major differences in the presence of the people and the elites. In the Ashura of Husayn (A) the people have a weak presence and the elite are active on the scene: The elite are from the pure line of the Prophet (S) and a handful of people are themselves from another group of elite. Despite that, in Ashura a very peculiar type of victory emerges, the victory of blood over the sword, thereby leading to the rise of an eternal model for all arenas where truth confronts falsehood.

The movement of Imam Khomeini derives its model from the movement of Imam Husayn (A). The difference here is that the people of Kufa betrayed Imam Husayn (A) but the Iranians were ready to die facing the American and Israeli bullets. Therefore the people have an impressive presence. The elite, too, were present in the movement of Imam Khomeini (R.) but they were lost in the vast popular and religious organizations. The organizations that did not have any demarcation. Anyone who was religious and was a follower of Imam Khomeini (R.) was automatically a member of these organizations because the

people would repeatedly chant "Party is only the party of Allah! The leader only Ruhullah!" The lack of elitism in the process of revolution had a positive effect, but later it began to show as one of the inadequacies. The parties, groups associations and forums did not show much of an enthusiasm for being actively present on the scene, for continuing the dialogue and for adding to the multiplicity of dialogues and actions. The people too did not show any keen interest in having a spectrum of ideas and dialogues. Hence, the legitimate and popular Islamic government did not show any inclination or attraction towards diversity. Despite that, in all the post-revolution phases, the presence of the people has always served as the main guarantor of power and legitimacy of the government.

At any rate, the victorious model of Ashura, with its powerful message of the victory of blood over the sword, has been present in religious revolutions and struggles and will remain as the behavioral model of the Muslim world especially the Islamic Revolution of Iran.

The Effects of the Culture of Ashura and Its Manifestations in the Life and Thoughts of Imam Khomeini (R)

Husayn Razmju

Imam Khomeini (R.) was the paragon of virtue and courage. His life was the manifestation of the values of the culture of Imam Husayn's Ashura.

The history of contemporary Iran testifies that for forty years, the dictatorial regime of Pahlavi, suppressed all calls for reform. After the events in Shahrivar 1320 H., Imams political struggle took on a new form with the publication of his work *Kashf al-Asrar* (Unveiling the Secrets). From there on, in every step of the way, until his sad departure, Imam Khomeini (R.) served as a living manifestation of the uprising of Ashura in thought and action.

The Trainees of the School of Ashura

Mahtuab Rezapur

The warriors of Islam, including the Baseejis (i.e. members of the Baseej, the Volunteer Force), the freed prisoners of war, and the martyrs—all of them are students of the school of Ashura. From yet another point of view, they are also teachers of the lessons of Karbala, for, Ashura is a practical model of struggle and a lesson for life.

The students of Ashura should be considered in two parts, first, from the viewpoint of their intellectual and spiritual development, and second, from the aspect of the revival and reconstruction of the historic episode of Ashura by them and the re-living of Ashura by these fervent devotees of the school of Ashura. As to the first part, the development of these brave persons begins with primary self-knowledge, with such questions as 'Who am I? With contemplation and solitude, it reaches the stage of insight. Self-knowledge means the recognition of one's capacities, weak points, duties and ultimate goal. In the third stage he attains awareness and consciousness by becoming united in his being with his goals and duties and that which he has discovered of his own being. In the fourth stage he reaches the stage of choice of the way of life. Thereafter he experiences love so as to attain to the stage of 'obedience' as the dedication of all his capacities and energies to his ultimate choice and goal. Thereafter he attains to his last stage, that of '*wilayah*' '*qurb*' and '*liqa*', becoming immersed in pure and unmixed life. With recourse to documented events and episode, an effort is made in this part to explain the role of the Movement of Ashura in this regard.

The second part comprises of the special characteristics of the eight-year sacred defense from the viewpoint of similarity with the Movement of Ashura which serves as a model. Contrary to the notions of some people who, out of ignorance or evil motives, cover the real face of Ashura with legend and superstition, believing it to be something singular and unrepeatable. Ashura is a lesson that can be learnt at all times and places. The criterion for struggle and movement should be the motive to fulfil one's duty, and this is a truth common to Ashura and the sacred eight-year defense.

The Youthful Paragons of Ashura

Sayyid Muhammad Sa'idi

"The youthful paragons of Ashura" are a group of martyrs of Karbala who were able to recognize the true path, despite their young age. They offered their lives in order to guard the true path. The introduction of these martyrs to the members of present and tomorrow's generations is meant to show them that they, too, can support their religion.

Some of the martyrs counted in this paper are: Hadrat Ali Ibn Al-Husayn (A), also known as Ali Akbar, Hadrat Abbas Ibn-e Ali Ibn Abi Talib (A), Hadrat Qasim Ibn Al-Hasan (A), Awn Ibn Abi Talib (A), Ahmad Ibn Al-Hasan Ibn Amir al-Mu'monin (A), Abdullah Ibn Moslem Ibn Aqil, etc.

A look at the life and martyrdom epic of these paragons would teach our today's generation to what extent they should go in order to safeguard the religion.

The story of the martyrdom of these youthful paragons shakes everyone. The description of the events of Ashura is the description of the nobility of spirits. It is an account of how the world became worthless in the eye of the martyrs and how their martyrdom served as the indictment of polytheism, aggression and oppression. In their death, too, they set the unprecedented example of how a group of people can sacrifice everything for freedom and salvation of all the downtrodden masses of the world.

The Role of Ashura in the Continuation of Islamic Movements and the Approach of Imam Khomeini(R)

Fadlullah Salwati

The episode of Ashura has a historical background relating to the early era of Islam, the defeat of the non-believers of the Quraysh at Badr by the army of Islam, and to other events that took place following the demise of the Noble Prophet(S) and which ultimately led to the episode of Ashura.

The basis of the uprising of Imam Husayn was a religious one. His is a deal that he makes with God. The motives behind the uprising of Ashura is that Imam Husayn(A) does not encounter merely the Yazid of his own time, rather he wages a battle against all the tyrants of history, a battle in which he is always victorious and in which he shows the superiority of the victory of thought over military victories.

After the episode of Ashura this movement continued to survive amongst the people in different forms such as the mourning ceremonies during which elegies are recited and the ideals and values of the Household of the Messenger of Allah(S) are recalled and commemorated.

We observe in history that an era of Islamic revival begins with the martyrdom of Imam Husayn(A). Islamic spirituality regains its brilliance and Islam, after undergoing a period of distortion, itself acquires a new life with the grief over the tragedy of Imam Husayn(A). Popular uprisings begin to occur and it is in the course of these uprisings that Umayyad rule is ultimately brought to an end.

Our duty in regard to this episode is to define our own way, to distinguish between truth and falsehood, and to follow the

path of the truth. Neutrality and indifference in regard to the battle between Husayn (A) and Yazid are meaningless. We should choose our path correctly as the followers and Shi'ah of Husayn ibn 'Ali (A).

The Movement of Ashura and the Sacred Defense

Muhammad Reza Sangari

Three characteristics have helped elevate Karbala to the summit of the events in the history of Islam. Those three characteristics were not present even in the wars in which Prophet Muhammad (S) participated. These three special features have made Karbala the most complete, the most passionate and the most lasting of all the revolutions in the history of Islam.

In Karbala, three elements of epic, message and mourning have been gathered and intertwined in the most majestic form and the most beautiful combination. The analysis of each of these elements will help us in our further understanding of Ashura and will lead us to understand the full dimension of this great movement.

Karbala has special features that one can not find in any revolution in history. It is the shortest revolution in the world (half a day). It is the most limited revolution from a geographical viewpoint. It is also a revolution with the least number of revolutionaries. But it is a revolution that is becoming more and more effervescent and more articulated, serving as the source of inspiration for all the free spirits and all freedom-loving people. Here, the links between Ashura and the Islamic Revolution of Iran and specially the Eight-Year-Long Sacred Defense becomes clear. These links display themselves in the last will and testament of the combatants, in their headbands, in the mottoes and songs of the war front, in the operations' catchwords, in the mood of the nights before the operation, in the function of the families of the martyrs, in the signs in the war front, in the epitaphs of the martyrs, in the funeral ceremonies for the

martyrs (the Seventh Days, the Fortieth Days, the Anniversaries) and in the songs of the Eight-Year-Long Sacred Defense...

On the night of the operation our commander cried: "Dear Friends! We abandoned Husayn once in Karbala and (the result was that) for fourteen centuries, we were humiliated, made to suffer insults and torture. Never again shall we abandon Husayn (A) this time."

Ashura, the Way-opener for Shi'ism

Sayyid Ja'far Shahhidi

The movement of Ashura was a great uprising which appeared to be fruitless at that time but which was full of consequences in later years. There is no doubt that it still retains its fecundity. Who were the people that participated in this movement and what did they want? Little attention has been paid to this matter. As we know it began 50 years after the demise of the Prophet (S) and the people of Iraq played an active role in it. What did the people of Iraq want? Were they all Muslims and were they of one mind with the leader of the movement? Were they pained by the heresies that had appeared in the faith and did they all want to revive the *Sunnah* and end *bid'ah*? If that were true, why did the movement have such a tragic end? This matter has been analyzed in the author's book "Fifty Years Later" where he has examined its causes from a historical and sociological point of view. Following is a summary of his research:

The people of Iraq fell into various groups each of which had its own particular goal for participating in this movement.

1. Those who had witnessed the simplicity of Islamic life from the days of the Prophet (S) until the early years of Uthman's rule and were aware of Islamic justice. They would compare that era with the conditions of their own times and remember the by gone days with regret.

2. Those who were loyal to the precepts of Islam and who observed how the Shari'ah was being violated by the rulers and the laws of Islam and the *Sunnah* of the Prophet (S) had become a plaything in the hands of the rulers. They longed for the appearance of a leader who would revive the *Sunnah* and

eradicate the *bid'ahs*.

3. Those who had come out of the deserts of Najd and Tahamah for the sake of war booty obtained through participation in Islamic victories. They lived in the military garrisons, and suffered the losses of war, while others enjoyed the benefits of the public treasury. They awaited the opportunity to rise and seize their own rights.

4. Those from Iran who enjoyed wealth and position before the coming of the Muslim armies. They were compelled to turn to Iraq, mostly Kufa and to some extent Basra. They had lost their earlier privileges and were looked down upon by the Arabs. Apparently peaceful, they were active covertly.

5. Those who had heard the tales of the conflicts of Lakhm and Ghassan and who had heard from their fathers how their ancestors had fought the people of northern Arabia. Now they noticed Syria become the center of the Caliphate and the Syrians view Iraqis with contempt.

6. Those who had been deceived by Mu'awiyah's false promises and had abandoned Ali and his son. Mu'awiyah had driven them away after consolidating his power.

7. The opportunists who looked forward to profiting from disturbed conditions and who tried to bring about such conditions so that they may profit from them.

The majority of the people of the Iraq of those days consisted of these kinds of groups. They were unanimous on a single point, to overthrow the Damascene regime and to make Iraq the center of the Islamic Caliphate. It is however doubtful whether all of them wanted religious rule by the descendants of the Prophet (S) in power.

In a society where religion has a dominant role, people can be moved by religion more than anything else. Hence any movement had to begin in the name of religion, and who could be in a better position to lead it than the son of the Prophet's daughter, whom all these groups accepted and who had never given allegiance to the Syrian ruler?

We all know the sad end of the movement but it did not end with the martyrdom of Husayn. Yazid imagined that he had suppressed the uprising, but it was an illusion, and nothing more was to be expected of an inexperienced ruler like him.

The movement was apparently suppressed, but its fires never died out. At one time it was led by Sulayman ibn Surad, an ardent man of faith, and at another time by Mukhtar who consolidated his role for some years with the slogan of avenging Husayn's blood. Thereafter it became a handy means for those who suffered under Umayyad oppression, and as we know no Arab tribe was happy with their rule. With the help of the people of Khorasan, all these groups, who had tried at different times to stage an uprising, finally overthrow Umayyad rule, but instead of an "*al-Rida* from the Household of Muhammad" an "*al-Rida* from the House of Abbas" took over the Caliphate and ruled for more than five hundred years.

During all these disturbances and uprisings, the group which profited the least was that of the genuine friends of the Messenger of God (S) and the House of Ali, whose hearts desired what they said with their tongues. Those who underwent the greatest amount of persecution during the rule of the 'Abbasids were the descendants of the Prophet, who were either killed, or wasted in dungeons, or lived an anonymous existence in villages and cottages. The fate of some of them is visible from such books as the *Maqaatil al-Talibiyyeen* and other works. It was in the wake of these defeats that the genuine Shi'is and the friends of the Prophet's Household poured their sufferings into the mould of poetry and gave expression to their pains as the victims of injustice.

The recitation of elegies began in homes, then it extended to the mosques and the mourning ceremonies. I have cited examples of these elegies and verses in my book on the life of Fatimah (A). In the year 352 H. Shi'i women held a mourning procession in the Bazaars of Baghdad and that opened a new chapter in the mourning for the martyrdom of the Master of the

Martyrs. It proved to be so effective that Sunni historians named that year as the '*Year of Bid'ah*'. As the years passed the number of this group increased.

It was "*azaadaari*" which gradually shook the foundations of Abbasid rule. Early examples of these elegiac poems have been recorded from the beginning of the second century, but without doubt they began to be composed a little after the event of Karbala, although they have not reached us. We find some samples of verses composed by our country's poets dating from before the eighth century, but since the tenth century we find hardly any poet who has not expressed his devotion to the Prophet's Household by composing a *marthiyah*. It was these mourning ceremonies and the *marthiyaha* that brought new groups every year into the fold of Shi'ism. In many of the cities of the Indian subcontinent and some Muslim lands, it was the *ta'ziyah* and the recitation of elegies that first drew the hearts towards Husayn. It was only afterwards that they embraced the Imamate of his father and the descendants of Husayn. This is how it is today, and, God willing, it will continue to be so.

The Results of the Uprising of Abd Allah (A)

Ali Husayni Shahrestani

This paper focuses on the revolt of Hadrat Abu' Abd Allah (A) which later brought about socio-historical transformations. After Islam became the predominant religion, the Umayyad House (Bani Umayyads) emerged as the ones with the deepest hatred against the Prophet of Islam (S). After the conquest of Mecca, they had converted to Islam without truly believing in it. But their words and conducts later showed that they never believed in the religion and in the Unseen (*Ghayb*) and that they always planned to avenge their defeats in Badr and Hunayn.

The first part of the paper focuses on the relationship between Umayyad House and Islam. This part deals with the relationship between Mu'awiyah and the government as well as the relationship between Imam Husayn (A) and Yazid.

The second part deals with the uprising of the people in Medinah after the carnage in Karbala. I will then discuss the revolt of the people of Mecca under the leadership of Abdullah Ibn Zubayr. I will discuss in details the Movement of the Repentant (*Harakat-e Tawwabin*) as the first armed Shi'ah movement after the Martyrdom of the Master of Martyrs (A). The motto of the latter uprising was "O. Avengers of Husayn". It aimed to merely revenge the killing of Imam Husayn (A) and did not want to establish a government. This revolt paved the way for other subsequent revolts such as the revolts by Mukhtar Thaqafi, Zayd Ibn Ali Al-Husayn (A), etc. The effects of this uprising can be seen in later events in the history of Shi'ism, including the Islamic Revolution of Iran.

The Classification of the Movement in the Words of Imam Husayn (A)

Abulfazl Shakuri

According to the teachings of Holy Qur'an, the kings, the hypocrites, the economic and mercantile crooks are involved in "*Fasad*" (corruption) on earth. But the prophets of Allah have the duty to clear the face of the planet from oppression and corruption. Hence, the Muslims are instructed not to question the legitimacy of their own anti-oppression movements but they are required to take extreme care not to be misled when choosing their models and methods.

Imam Husayn (A), as the greatest and the most sincere revolutionary in history is the best model for the Muslims, and even for the oppressed non-Muslims seeking justice.

In political science, one can classify the movements based on different yardsticks such as history or class ideology. The movements are also classified based on their nature and their goals. In political science, the movements are usually evaluated on the basis of this yardstick. In the words of some of the Imams too the social and political movements are classified based on this yardstick.

Imam Husayn (A) has classified the social and political movements in a very brief and comprehensive manner. Among these movements, he has approved of only one movement and has described his own movement as belonging to the same category. In Imam's view, the only true movement and revolution is one which he calls "reform-oriented revolt". Imam Husayn (A) has high praise for this type of revolution; for him it is immaterial whether this kind of reform oriented revolution will

succeed and will bring about a social revolution in the society or it is suppressed in its early stages. In the Qur'anic sense and in the Islamic culture, "*islah*" dose not mean "reform", *Islah* is not mentioned in contrast to "revolution". *Muslih* (the person calling for *Islah*) is that revolutionary believer who engages in action with the intention to gain the contentment of Allah and to fulfil his divine duty.

Imam Khomeini(R) and the Revival of Political Approach to Ashura

Muhammad Soroush

The late Imam Khomeini (R.) brought about a deep and extensive transformation in the general approach to the relation between religion and politics. He chose Ashura as the first and most important framework for reviving the forgotten dimensions of the politics of Islam.

The discussion over the relationship between religion and politics in the history of Islamic thought dates back to centuries ago. It was a great tragedy for Islam when the clergy and the nation accepted the idea of the separation of religion and politics.

Here the great role as played by the late Imam Khomeini (R.) in reviving the political approach to Ashura becomes clear. This revival not only increased the value of revolt as a tool to gain freedom and justice, but it also legitimized the struggle against an oppressive ruler.

Iranian Immigrants in Central Asia and the Influence of the Culture of Ashura in the Second Half of 19th and Early 20th Century

Safar 'Ali Sulayman

In the 19th century and a little before that, there existed between Iran and its neighbors (the Emirates of Bukhara and Khiva) economic, Trade and cultural relations. As a result of wars and the existence of this relationship, some Iranians (Persians, Kurds, Azeris and Turks), voluntarily and due to various factors, emigrated to Central Asia. As a result, in the second half of the 19th century a class of Iranians came into existence in the cities of Bukhara and Khiva. Among the people of Iranian origin settled in Central Asia were the descendants of the soldiers of Nadir Shah, the officers of the Qajar army and immigrants from north eastern cities who had emigrated to Bukhara. Most of them were traders and craftsmen. During the first phase of immigration, the immigrant Iranians were bought and sold like slaves, But through this channel they were able to rise to important positions, for example, one of the *viziers* (Khishbaigi) of the Emirate of Bukhara was an Iranian immigrant. As a result, till the time of the Russian occupation of Bukhara, Iranians were present in the military government setup of the Emirate of Bukhara. But in other parts of the fiefdoms of Khiva and Khukqand, Iranians were exploited. After the occupation of Central Asia, the Military Government of Russia freed the slaves and prohibited their trade. In cities such as Bukhara, Samarqand and areas near to them there existed localities of Iranians. This process began in the 16th century when Iranians emigrated from Merv. In this manner Iranian

tribes came to exist in Bukhara and Samarqand. But with the passage of time, as a result of intermarrying with the local population, some of them lost their anthropologic peculiarities, and only the language of their forefathers remained. Most of them remained adherents of the Shi'ah creed. Their population at the end of the 19th century was 6000. The Iranians of Samarqand and Bukhara also fully adhered to the Shi'ah creed.

They, especially the women, retained their anthropological peculiarities. The population of Iranians of Samarqand exceeds the figure of ten thousand. They are mostly engaged in weaving, spinning and agriculture.

The third group of Iranian immigrants who lived in the jurisdiction of the fiefdom of Khiva till the early years of the 20th century were called *Qul* (slave). During the end of the 19th century their population was 3500, which was 1% of the total population of the fiefdom. On the shores of the Caspian Sea too there lived a large number of Iranians. In the year 1883, 1436 Iranians lived in the district of Zekaspi. Many of them were in government service. Some of the wealthy traders of Iranian origin were elected to the Consultative Committee of the Ashkabad Municipality.

Not only their language and their Iranian origin, but also Shi'ism was a factor responsible for their remaining bound together and unified. In the year 1890 the Iranians built a *Husayniyah* and held their religious rituals there. The localities where the Iranians lived were named *Iran Mahallah*. Each year, in these localities, the mourning ceremonies were held during Muharram. The ceremonies were held in all parts of Turkistan, Khajand and the district of Samarqand. But in the year 1901, in some of the Russian inhabited localities of Tashkent in which these ceremonies used to take place, the military administrator of Turkistan prohibited these ceremonies and the daily newspaper *Rusky Turkistan* printed this news. But the brave Iranians of all the big cities of Turkistan were able to build *Husayniyats* which the local people called Mosque of the Shi'ahs.

Most of these *Husayniyats* were built by traders and wealthy Iranians. In the year 1905 one of the Iranians of Tashkent filed a petition for a piece of land for constructing a *Husayniyah*.

In this manner the culture of Ashura spread in Central Asia and played an important role in unifying the Muslims. With the beginning of Ashura Ceremonies, the Muslims openly expressed their grief and sorrow. Only such kind of ceremonies were able to strengthen the unity of the Iranians in Central Asia.

In the article whose abstract has been provided here, issues have been dealt with from a historical point of view by relying on documents of the archives and by providing accurate and scientific referencing based on these archives and the libraries of the erstwhile Soviet Union, specially those of Samarqand, Bukhara and Tashkent.

Distortions of the Events of Ashura of Abu Abdullah (A)

Muhammad Torabiyani

The paper begins with a brief introduction. Then it begins to define and dichotomize the problem of distortion into two different categories: distortions related to the semantic issues, and distortions related to the content. I will mention two examples of what constitutes a semantic distortion and then I will discuss 24 events in Ashura that have been the subject of distortions. Then I will concentrate on the definition of the distortions of the content and I will provide some examples. I will move on to discuss two types of distortions of the content in the events that occurred on Ashura and will mention examples of both types.

In the second section, I will mention five factors leading to distortions. I will then point out four factors which have contributed to the propagation of lies. Finally, I will deal with the distortion in the poems. In this section, I will mention nine poems that convey ignobility and lack of dignity and point to eight poems that contain lies. The paper ends with an invitation to further meticulous research on the events of Ashura of Imam Husayn (A)

'Ashura' Before Islam and the Episode of Karbala

Reza Ustadi

In this study of the pre-Islamic history of the term, the author first examines the statements of the lexicographers in this regard. In the lexicons, the word "Ashura" is generally used for the tenth day of Muharram and its different readings are mentioned. Similarly, "Taasu'a" is also used as the name for the ninth day of Muharram. In some lexicons, some great and auspicious events are ascribed to this day, such as the creation of Adam, the acceptance of his repentance by God, the flood of Noah, the (future) descent of Jesus from the heaven, the appearance of Dajjal and the like. This however is not confirmed by our authentic traditions.

Some are of the opinion that this word is of Islamic origin and did not exist before Islam. Some believe it is not basically an original Arabic word and, moreover, it does not occur in traditions that predicted the events of Karbala.

In the books of the *Ahl al-Sunnah*, including those pertaining to tradition, lexicography, etc. there exist no mention of the episode of Karbala and the martyrdom of Husayn ibn Ali (A) in the studies of this word.

The pre-Islamic Jews fasted on this day and it was considered a day of great importance by them. According to them it was the day on which Moses (A) overcame Pharaoh.

During the pagan era of the *Jahiliyyah*, the Quraysh fasted on this day and its fast was emphasized upon after the advent of Islam until the fasting through the month of Ramadan was made obligatory. Thereafter the fast of Ashura was abandoned.

But what was the reason behind the great religious

significance of this day? That which can be inferred from the corpus of related traditions is that the significance attached to this day since the era of Moses was on account of the episode of Karbala.

After the event of Karbala, the Umayyad tried to make this day appear as a day of blessing and this was considered by them the reason for the fast held on this day. However, after the event of Karbala, the Imams forbade the people from fasting on this day.

Imam Khomeini on the Role of Ashura in the Islamic Revolution of Iran

Khosrow Vafu'ie Sa'di

This paper aims to discuss "the role of Ashura in the Islamic Revolution. A review of the Imam Khomeini's strategy in his struggle against the Pahlavi regime shows that the late Imam (R.) focused on the idea of Ashura in his revolt. Therefore, an inquiry into the life and the ideas of the founder of the Islamic Revolution, as they relate to the influence of Ashura on the Islamic Revolution, is of utmost importance. The present paper is dealing with this issue from two different angles and has come up with two distinct analyses which will be presented after a brief introduction.

1. In the first section, the historical process of the effects of Ashura on the revolution, with special consideration given to the strategy and views of the late Imam (R.), has been given due attention and has been presented under the title "Historical Analysis". In this discussion three historical junctures have been discussed:
 - The 15th of Khordad of 1342 H. sh. or the point when the sapling of the Islamic Revolution was planted,
 - The period between the 15th of Khordad of 1342 H.Sh to the Taasu'a and Ashura of the year 1357 or the blossoming of the tree of the Islamic Revolution.
 - The point of Taasu'a and Ashura of the year 1357 or the point in which the tree of the Islamic Revolution bore fruits.
2. In the second section, I will deal with the effects of Ashura on the Islamic Revolution from the perspective of the late Imam. This analysis pays special attention to the social functions and

is indeed entitled as "Sociological Analysis". In this section, I will discuss the social functions of Ashura in the Islamic Revolution as manifested in the gatherings of the people, creating unity, bringing about cohesion, nurturing the spirit of martyrdom-seeking, and so on.

The Ideological Foundation & Socio-Political Roots of the Movement of Ashura

Ahmad al-Wuseti

The movement of Ashura, because of its special characteristics, resembles a torch that lights the path of our eternal mission. This movement has three dimensions that are connected to one another: ideological, social, and political. Each one of these dimensions need to be analyzed from a historical point of view. In the ideological dimension, what we need to know here, is that despite what some might think, the event of Ashura is not the continuation of a historical hostility between the House of Hashim and the House of Umayyads, but has ideological-religious roots.

The Muslims are of two types, with regard to their faith in Imam Husayn (A):

The first group are the ones that do not believe in the absolute sovereignty (*wilayah*) of *Ma'summin* (the infallible descendants of the Prophet). They agree that Prophet Muhammad (S) loved Imam Husayn (A). They also agree that Imam Husayn (A) was the most pious and devout man. They also believe that there are authentic Hadiths from the Prophet (S) that foretell the events of Taff.

The second group believes in the absolute Wilayah of the Prophet's infallible descendants. This group believes that conduct of all Imams (A), including Imam Husayn (A), was motivated only by duty. They believe that every detail of this event is significant and possesses meaning. Had there been any other Imam in place of Imam Husayn (A), he would have acted in the

same manner that Imam Husayn(A) did. The movement and uprising of Imam Husayn(A) was for enjoining the good and prohibiting the evil. He did not want the seat of government except for correcting what was wrong and for invitation to truth and blocking falsehood.

In the social and human dimensions, the movement of Ashura is considered in today's world as a model and a lesson for all struggles for justice. Ashura has been turned into a permanent and immortal event because of the sacredness and purity of its aims, highly emotional nature of its details, and the fact that its call strikes the right cord within every individual who hears it.

Finally, from a political point of view, Imam Husayn(A) rose up in order to put an end to a very dangerous deviation in the Islamic government and to prevent the establishment of dynastic rule over the Islamic lands. He refused to sign a covenant with Yazid because he wanted to make sure that the people would begin to question the legitimacy of the rule of the House of Umayyads.

The Islamic Revolution & The Movement of Imam Husayn (A)

Muhammad Wa'iz Zadeh Khurasani

The incident of Karbala is an exceptional event, and in view of the fact that its greatness is unparalleled and unique, its consequences too have been great. Honoring this martyrdom for the sake of rejuvenating its divine ideals and objectives is doubtlessly obligatory.

The motive of Imam Husayn's uprising was to stop a great deviation and an innovation (*bid'at*) from taking place in the area of Islamic politics. This deviation was such that it threatened the very existence of the Islamic system by placing the reigns of the public affairs of the Muslims in the hands of unqualified persons. The flow of events after the demise of the Noble Prophet (s) was such that eventually it led to the *Khilafat* becoming a hereditary office and Imam Husay's uprising was a struggle against this deviation.

The suffering of Karbala, due to its peculiar characteristics, is the greatest and the most painful suffering witnessed in Islamic history. Ashura was one of the Days of God (*ayyamullah*) and it is necessary that its memory be kept alive. The continuation of the mourning ceremonies of the Leader of the martyrs (*salar-e-shahidan*) by way of reciting elegies, mourning and causing others to mourn by demonstrating before them the events of Karbala as described in authentic accounts, has a very fundamental objective, which is, mobilizing the people to traverse the path of the *Ahl al-Bayt (A)*, to uphold the *Shari'ah*, to establish justice and good in the society, and in short, to

command good and forbid evil.

One of the peculiar features of the Islamic Revolution of Iran from its very beginning to this date is its direct link with the month of Muharram and the mourning ceremonies of Imam Husayn (A). Accordingly, the manner of conducting these mourning ceremonies, both in form and content, should be in consonance with the objectives of the Islamic Revolution.

One of the duties of *ulama* is to stop the intrusion of innovations and deviations in the domain of religion. Among the obvious deviations is the practice of *qameh-zani* (striking one's head with a dagger) in mourning ceremonies for Imam Husayn (A) and *qutl-zani* (placing a padlock on their own bodies) both historic and as forthright way of confronting of an Imam with the intention of fulfillment of a prayer and removing it on its fulfillment) witnessed during the commemoration of Imam Husayn's (A) martyrdom. The Shi'ah *ulama*, well meaning people and reformers have been distressed about this obvious innovation, (*bid'at*).

The Writing of *Maqtals* (Accounts of Martyrdom) in the Mirror of History

Mahmud Yazdi Mutlaq (Fazel)

In the area of writing *Maqtals*, there are over one thousand sources written in Persian or Arabic, by both Shi'ahs and Sunnis.

Maqtal-writing means registering the reports and stories about martyrdom of Imam Husayn (A) and his companions in order to clarify the aims of school of Shi'ism and to ensure the continuation of this school from generation to generation.

Why are *Maqtals* written?

Clarifying the aims of Ashura, articulating, and pursuing after those goals which can lead to creating social and political consciousness and a strong desire to fight falsehood.

The Objective of Imam Husayn's (A) Uprising

Murtaza Yousufi Raad

After an analysis of the various stages of this uprising, from its inception to its conclusion, we find that its objective was to direct mankind on the road to real felicity.

The viewpoint of Islam concerning the essence of man, his position in the scheme of things, and his real life and death, all reflect the intrinsic presence of purposefulness and a varied special potential in him.

That which Imam Husayn (A) was after, was the development in man of a divine concept of his own felicity. The Imam (A) sought the honour of all mankind, and by his own blood he taught them this lesson. He also defined life and death on the basis of this criterion. These qualities, as the analysis of history shows, have, from their very inception to their final crystallization, and finally their performance in various ways, been clearly elucidated.

Since the objective of Imam Husayn (A) has from the very beginning been the felicity of man, both individually and socially, he has throughout the sermons he has given laid emphasis on the concept of government and the leadership of the society, because accepting the authority (*wilayat*) of the Imams (A) is accompanied by the deliverance of mankind, while rejecting it amounts to its death in the real sense.

The Imam (A) proves in the message of the uprising that the higher levels of human life involve sacrifice, honour, love and

reaching the level of *wilayat*. And considering that these life-giving qualities belong to all human beings, and not just to a people belonging to a particular place or time, every individual who cultivates these qualities will have an eternal life, a life which bestows upon man and the society a perpetual change and development.

Justice: The Forgotten Legacy of the Prophets During Umayyad Rule

Ghulamhusayn Zargar-nezhad

The epic of Āshura in Ninavah, by nature, was a replay of a struggle which took place, seventy six years prior to that event, with Prophet Muhammad (S) and the Makkan aristocracy as its main contenders. This struggle, which began in the aftermath of the Badr War, mirrored the archetypal intransigence of the aristocracy against all the divine prophets as much as it mirrored the uncompromising attitude of all the divine prophets in their resolve to change the relations of oppression and establish a system based on justice.

The rulers that immediately succeeded Preprophet Muhammad (S) did not strictly follow the example set by him. In many areas, especially in economic areas and the egalitarian principle of Islam, the successors to the Prophet (S) made their own extrapolations which were most of the time against the very views held by Prophet Muhammad (S). To put it mildly, due to their lack of clear understanding of the social principles of Islam, little by little, a prosperous and leisure-loving class emerged which during the rule of Uthman called the shots within the Islamic Ummah.

After Uthman, this "new class" stood as a bulwark blocking the initiatives of Ali Ibn-e Abi Talib (A).

The first address delivered by Imam Ali (A) after he became the Caliph stressed the necessity of changing the social relations that had emerged during the Uthman rule. He especially stressed that the egalitarian policy as practiced during the time of the Prophet (S) had to be re-established.

But the martyrdom of Imam Ali (A) in Kufa mosque put an end to the serious efforts for changing the situation for better. The very Muslims who abandoned Ali (A) in his fight to revive Islam of the Prophet Muhammad (S) would abandon Imam Hasan Mujtaba (A), and in actuality, they did so.

After the death of Mu'awiyah, the pressure was mounted on Imam Husayn (A) to enter a covenant with Yazid. This led to the final confrontation between the Heir of the Prophets, or the Heir of Justice, with the heir of oppression and aristocracy in Karbala. This confrontation forever tied the name of Shi'ism to the concept of justice.

When Imam Husayn (A) talked of the abandoned *Ma'ruf* (good deed), he meant that justice was abandoned, and in its place evil emerged. With his Ashura, Husayn (A) succeeded in stemming the root of the very evil that his father, Imam Ali (A), tried to eradicate but failed and finally lost his life.

The Episode of Karbala
&
the Uprising of 15 Khordad: A comparative study

Abbas Zuari'

The paper makes a comparative study of the episode of Karbala and the uprising of 15 Khordad and in a general review of the two movements. It introduces the viewpoints offered around three axes:

1. A group considers the two movements as identical and each of them as representative of the other.

2. Another group stresses on the existence of common elements and without mentioning their points of difference considers one of them as derived from the other in content and principles, thus ultimately reaching a conclusion similar to that of the first group.

3. The view of the author, who while accepting some similarities and that too by discounting the features of one of them and considering them as derived from the other, precluded the possibility of their identity by mentioning the points of difference.

With this view, the author, while holding the outlook that no event can be capable of repetition, studies the two events with reference to their background and context, their dominant goals, consequences, while pointing out their similarities and differences.

The author expresses the belief that 'social movements manifest themselves as widespread revolutions which are at times bloody on the realization of the background of oppression in society and the appearance of a leadership appropriate to the

historical, social and cultural context of a society with common cultural layers in the sphere of popular belief which bind the people to the emergent leadership'. He notes that despite the common analytic environment of similar social events, identity is impossible due to the continual social, cultural, and historical changes as well as the entry of new elements and factors in every new phenomenon.

The author devotes four sections of his paper to the general caption 'similarities', and while reviewing the characteristics of the two events, considers the background of oppression and injustice' 'religious leadership' 'religious motive in popular movements' and 'social aspect of religion' as the common points of similarity. Thereafter in another four sections of the paper under the general caption of 'dissimilarities' he considers 'the background of the event' 'goals and orientation' and 'the consequences' as the points of difference between the two episodes. From the viewpoint of its development, the episode of Karbala took place within a Muslim society in confrontation with a sovereignty that claimed to be religious and observed the outward precepts of religion. From the viewpoint of goal and orientation, the episode of Karbala had social and cultural goals besides political ones. From the viewpoint of goal and orientation, the episode of Karbala had social and cultural goals besides political ones. From the viewpoint of consequences, the confrontation was so intense as to lead to the martyrdom of Husayn ibn Ali (A). In these aspects it was completely different from the uprising of 15 Khordad.

In the concluding part, while reviewing the conclusions derived from the similarities and dissimilarities between the episode of Karbala and the uprising of 15 Khordad, the conclusion is that absence of identity between the two events, is a conclusion that is extended to a number of other uprisings and revolts that occurred after the event of Karbala. The paper on the whole contains 5 parts divided in 13 sections.

Imam Khomeini on the Necessity
&
Nature of Safeguarding the Rituals

Ghulamreza Zuker-Salehi

At the beginning of this paper, I have discussed the role and function of traditions in the preservation and continuation of beliefs and values in a society. After a discussion about Shi'ahs and the rituals, I will draw from the statements by the late founder of the Islamic Revolution to conclude that the rituals, as viewed by the late Imam Khomeini (R.), are "tools for continuing the movement".

Considering the mourning ceremonies for Imam Husayn (A), the paper, inferring from the statements of the late Imam (R.), shows that his approach was based on "increasing the functional value" of this tool. In this area, the late Imam (R.) has suggested two ways for bringing about a transformation:

A: Qualitative Transformation

B: Quantitative Transformation

In the area of qualitative transformation, the late Imam (R.) saw two categories as possessing the highest priority:

1. Purifying the Husayni rituals and immunizing them against distortions and superstitions,
2. Introduction and clarification of the hitherto vastly unknown dimensions of the mourning for Imam Husayn (A).

With regard to the second category, my research on the statements by the late Imam (R.) indicate that the following were the components to his strategy:

- clarification of the political dimension of the rituals, the mourning ceremonies and their function in the political

mobilization of the masses,

- emphasis on the psychological aspects of the Husayni rituals, and the linkage between weeping and the epic of Ashura,
- Husayni rituals as the tool for organizing a minority against a majority, for coordination and unity,
- Increasing the functional value of this tool through the active presence of the youth.

The paper goes on to add that quantitative transformation, as viewed by the late Imam (R.), will manifest itself in three fields:

- increasing the precision and the energy,
- increasing the propagation methods,
- increasing the number of participants,

The Movement of Ashura as Viewed by Sunni Scholars

Moeteza Zokayee

"Indeed the mourning for the Master of Martyrs and holding ceremonies in memory of Husayn (A) has safeguarded Islam for the past fourteen centuries."

Imam Khomeini (R.)

The bloody movement of Ashura and the martyrdom of Husayn Ibn Ali (A) and his friends have so far been viewed from different angles. Innumerable books have been written about this movement. After the Ashura of the year 61 H., Shi'ah poets, historians and scholars have written on this great event and have created many works. But as the poem says:

*"It would be preferable to hear the secrets of the
Beloved, in the words of others,"*

I have decided to focus on what the Sunni poets, writers and *Muhaddiths* (reporters of hadith) have written about the movement of Imam Husayn (A).

I have left the analysis of the writings for another occasion and have only covered such important pieces of writing as the elegiac poem by Imam Shafi'i composed in memory of Husayn Ibn Ali (A), some shocking reports on the martyrdom of Imam Husayn (A) by Imam Ahmad Hanbal in his *Al-Musnad*, the report by Hilal Ibn Jinaba Abdi (144 H.), the account by Muhammad Ibn Jarir Tabari (310 H.), the report by Abul-Faraj Isfahani, the report by Zamakhshari, the account by Ibn Hajar Al-Haythami (974 H.), the report by Sibti Ibn al-Jawazi (944 H.)

and the account by Jalal al-Din Abd al-Rahman Suyuti (911 H.).

Of course, I would like to reiterate that I do not plan to draw any inference from recounting these reports. I have left the analysis to the reader. Finally I have discussed how the great Sunni scholars have mourned the martyrdom of Imam Husayn (A) throughout history.

Imam Khomeini: Heir to the Manliness of Husayn(A)

Humayun Himmati

For a researcher who intends to study the uprising of Imam Husayn(A) academically, and seeks to analyze its many dimensions in an enlightened manner, finding a determining paradigm, a key concept, and a guide that can explain the stand, behaviour and achievement of Imam(A) on their basis, is a perceptible and undeniable need. All these contradictory judgments about the achievement of Imam Husayn(A) are born due to the lack of access to the key determinant in his(A) personality.

Words like chivalry (*furusdiyyat*) in the sense of gallantry and braveness, or the word epic (*hamaseh*), despite their wide connotations are not that desired key words.

In the opinion of the writer, the uprising of Imam Husayn(A) was a manifestation of manliness (*futuwwat*), and therefore manliness is the key to the personality of Imam Husayn(A) and a comprehensive paradigm for explaining his stand, attitude and behaviour. Manliness is that wide concept which is capable of explaining all the activities of the Imam such as his combat, piety, sacrifice, forgiveness, anger, and all his life with all its varied and diverse incidences.

Apart from the lexicon and literal meaning of this term and its special gnostic and ethical significance, manliness in earlier times was an ethical system and a kind of code, a thing akin to Samurai, or the indulgence of knightliness, and the zealots among Jews or "Ayyarans" of the 5th century H.

That which is required in this discussion is to explain as an ethical value, as an attribute of perfection, a spiritual state and a

gnostic term. The heading of this article, considering its comprehensiveness, is in fact a collection of the essential religious values, spiritual attributes and ethical qualities, and can well portray the various dimensions of Imam Husayn's (A) personality.

Imam Husayn (A) himself is a perfect example of manliness, and therefore he does not fit into the narrow definitions of manliness of *sufis*, *malamatis*, or the Christian definition for generosity.

Manliness is a word of popular use and includes the meaning of: tranquillity, dignity, piety, contentment, humility, bravery, sacrifice, patience, valor and honour. And all of these were present in the personality of Imam Husayn (A) to such an extent that they had become a part of his faculties.

The Role of Zaynab (A) in Safeguarding the Movement of Ashura

Zahra Abudhari

From the heredity point of view Hadrat Zaynab (A) possessed the highest of stations of individual perfection and inherited personality, and from the angle of acquired traits of perfection, she was under the tutelage of the best parents: parents who were peerless both in words and deeds. Apart from this, that which she saw in practice and the events which influenced her were in no way insignificant, although remorsefully, history has not done justice and remains silent for most parts of the life of this great lady. That which mostly shines out in history is the role played by this brave lady in the Movement of Ashura and during captivity, and this relates to the last two years of her life, of which again, the last part is shrouded in clouds of ambiguity.

In the uprising and movement of Imam Husayn (A) the role of Zaynab (A) is very important, for, without it the uprising would have not yielded any results. The great wave of propagation of the enemy, the anti-value culture of the people, the long distances between the cities and the slow speed with which news used to travel, the political clout of the enemy, and the marginalisation of the *Ahl al-Bayt*, all these are unsuitable conditions in which Zaynab (A) has to propagate her message.

The blood of Imam (A) has an objective and carries a message, and this duty has been cast upon the shoulders of Zaynab (A). Hence, despite the above mentioned difficult conditions, the duty of propagating the message of the blood of Imam (A) and his companions, explaining the meaning of Prophet's (S) khilafat, and lifting the veil from the face of the

Umayyads, is hers.

Zaynab (A) is now supposed to stop the enemy from distorting the incidence of Karbala, and to utilize the bubbling blood of the martyrs to cut the roots of the Umayyad rule. Besides, Zaynab is also the leader of the caravan of captives and is supposed to protect the life of Imam Zayn al-Abidin (A) and look after the women and children in such a manner that a single act conveying weakness is not performed.

This heavy responsibility can only be shouldered by someone who possesses special qualities. Qualities like, profound faith, exceptional ability to give sacrifice, extraordinary patience and forbearance, knowledge and information along with eloquence, spiritual strenght, self-control and sharp sightedness. All these qualities had come together in Zaynab (A).

Sublimity of Imam Khomeini's (R)
Viewpoint regarding Ashura in Comparison
with the Conflicting Theories of Modern Psychology

Rawshanak Khudabakhsh

Ordinary man, when he comes face to face with death, reacts mentally and psychologically in a particular manner. This general reaction involves, in stages, a feeling of shock and surprise, showing obsequiousness and agreeability towards someone who one imagines can possibly save him, a feeling of melancholy, and fifthly, surrender. But we do not find any of these stages in the companions of Imam Husayn (A) on the day of Ashura. Neither has a state of shock been reported concerning those who were left after this great event. Signs and psychic reactions like fear and tension during the evening of Ashura, or for that matter, a state of psychic, emotional, mental or behavioral agitation, have not been narrated regarding these persons. The question in this regard is, why did these psychic and behavioral disturbances not occur?

In the first place: It should be accepted that the behaviour of some individuals is not subject to the general laws and findings of psychology. In this regard, applying one of the dominant suppositions of psychology without profoundly studying its actual application and without giving proper attention to its reliability, is something senseless and not worth mentioning.

In the second place: It should be remembered that an emphasis on correlating the behaviour of Imam Husayn's (A) companions with one of the standards of modern psychology amounts to losing one's bearings and giving principality to modern science; and this is one of the curses of westoxication

and modernism.

In the third place: The death of Imam(A) and his companions was not an ignorant and sudden death. It was a death freely chosen and opted for, and was therefore accompanied by a peace of mind. Contrarily, the present day man does not desire death, and that which is principal for him is to fly from it.

Finally, the methodology of Islamic thought in all its branches should be bound by Revelation, and accordingly, the discussion should be theological (*kalami*) and gnostic (*irfani*). In this stage, the possibility of a rational and logical discussion is further reduced because here the talk is about love and union by returning back to Him.

Political and Social Foundations of the Movement of Ashura

Muhammad Sadiq Najumi

The doctrinal, political and social bases of the Movement of Ashura from the viewpoint of Husayn ibn Ali (A) can be divided into three major parts: deviation from *wilayah* (the rule of the Imams(A)), neglect of the most important political factor i.e. execution of Islamic laws, and the sorry state of the leaders of the Islamic society.

Husayn ibn Ali (A) delivered a sermon two years before the death of Mu'awiyah during the Hajj season to a congregation of more than a thousand Islamic personalities, and in his history and vibrant speech he alluded to the above mentioned fundamental principles and factors.

This sermon has a special significance because Imam (A) asked those present to give ear to his words and memorize them, and those who could write were asked to record the sermon and propagate it in their cities as the greatest message of the son of the Prophet (S).

In the first part of the sermon, Imam (A), after enumerating the remarkable qualities of Ali (A), goes on to discuss the issue of *wilayah* (rule of the Imams (A)) wherein the authority (of the *wali*) is greater than the power of a person over himself, and emphasizes that all the activities of the Islamic society must be performed as per the Divine Law.

The second issue and political foundation of the Movement of Karbala is the negligence of *amr bil-maruf* (commanding good) and *nahy anil-munkar* (prohibiting evil) as a political factor for executing the laws of Islam. That which is noatable in

the pronouncement of Imam (A) is the delineation of the broad dimensions and the wide connotations of the concept of *amr bil-maruf* and *nahy anil-munkar*, and more importantly, the practical side of this politically critical issue i.e. confronting the tyrants, restoring the rights of the oppressed, annihilating oppression and wrong doing, and upholding justice in society.

The third factor in the Movement of Ashura and one which forms a major part of the sermon, and is from the social viewpoint an effective motive and basis for this movement, is the sorry state of the leaders of the people and the religious personalities, and their lack of sense of responsibility vis-a-vis the Islamic society.

The subject of the sermon reflects the intention and determination of Imam Husayn (A) for staging an uprising, and he himself explicitly mentions this at the end of the sermon. The Imam (A) states: O God, you know that our purpose is not to vie for power or to acquire the transient things of the world. Instead we desire to show (The people) the contours of Your religion, to introduce reform in the Islamic society....

Ashura as the Basis of the Iranian Revolution: Internal and External Ramifications

Dr. Syed Anwar Husayn

The Revolution of 1978-79 that transformed Iran from a worst form of monarchy into an Islamic State had a two-fold significance, Internally, it heralded an unprecedented victory of people power based as it was on a rock solid ideological foundation of the spirit of Ashura. Externally, the new state along with its new ideological foundation and structure appeared to be a challenge to the existing world order based on a patron-client relationship between the West and the Third World. Indeed, the emergence of the Islamic Iran, with all its ramifications, symbolized a strident protest by a Third World Muslim country to Western domination; and therein lies the major significance of the Revolution.

The paper argues that, an ideological construction based on the spirit of Ashura was instrumental in not only bringing about the downfall of the monarchy, but also in outlining the policy-stance vis-a-vis the global system dominated by the super powers. This argument is explicated in the discussion that divides into three sections. In the first section the ideological construction and its contextual relevance to the Iranian revolution are discussed. The second highlights how the spirit of Ashura was translated into reality through the martyrdom of innumerable Iranians in effectuating the Revolution. In the third section, the Revolution vis-a-vis the world order is discussed. The final section pulls together the observations by way of conclusion.

Ashura Movement as viewed by Sunni Denomination of Islam

Prof. Madani

1. Significance of Ashura among the Sunni Muslims:

a) Religious point of view:

A study and understanding of the concept of Ashura in pre-Karbala Muslim Society will serve to recognize the developments aftermath.

b) Historic point of view:

A study on the nature of Ashura rites being influenced by and turns towards new dimensions after the tragedy of Karbala.

2. View of Sunni Scholars (Theologians, Historians, Politicians and Sociologists) on:

a) The incident in Karbala and events leading to it.

I propose to understand the view point of Sunni Scholars and the mass opinions on the series of developments that reached momentum at Karbala, beginning from the period after the killing of Uthman. This will serve as a background to justify their views.

b) Consequences and Dimensions of Ashura Movement.

The tragedy of Karbala lead to a great deal of changes and developments in the mode of thinking pertaining to political, religious & social aspects of Muslim Ummah. This chapter is devoted to understanding generally the impact of the consequences of Karbala upon the thinking of Sunni Muslims with particular emphasis on the scholars.

3. Impact of Ashura on the social life of Sunni Muslims and contribution of Sunni Scholars towards reviving the Ashura Culture.

Ashura had tremendous impact over the social life of Muslim masses of Sunni denomination. (It must be emphasized that Yazid and his clan should never be regarded as samples representing Muslims of Sunni denomination)

A number of rites and rituals were introduced to revive the commemoration of Ashura within the Muslim Community. And Scholars who prepared materials, literatures etc., for this occasion, giving a religious significance and value, have made great contribution. (e.g. Mappillai Lebbe Alim who composed a "*Mowlud*" on Imam Husayn to be recited collectively during the month of Muharram).

Special rites celebrations and rituals also were performed on this occasion.

4. Ashura, Emerging as a powerful movement:

It is a fact that the Ashura Movement played a vital role in inspiring Muslims in their struggle to establish the truth. We purpose to understand here the extent of impact the Ashura Movement had in inspiring the Political and Social movement in the Sunni world.

5. Attempts to undermine the significance of Ashura movement thus creating obstacles in the path of Islamic resurgence.

The Relevance of Karbala Today

a) In the 6th Century the stability of Islam came under threat from inside the Muslim World.

Today Iran is facing the same threat in the form of war, and economic and political embargoes. Iran within the Muslim World sprang from the same source, of animosity against whatever un-Islamic.

b) Imam Husayn (A) was determined to carry out the "Will of God" rebuild and renew a purely Islamic society and to avoid future conflicts within the Muslim World, combined with determination not to allow the tyranny of the caliphs to develop. Men of vision were there to lead. In the late seventies, the descendent of the same family, the late Imam Khomeini had to

face the same hostility and Islam had to undergo the same enmity.

c) The challenge of Today, although different, the hostilities are simply the same. There was a strong defensive element in our past actions, it is still the same today. The adversaries had been Muslims in the past, influenced by non-Muslims. Today still the muslims attack Islamic lands flanked by non-Muslims.

d) Muslim strength is embodied in the unity of the Ummah and the element of sacrifices as portrayed by Imam Husayn (A). Their weaknesses lie in the disunity among the Muslims, and the greed of world power and wealth, to play the part of an agent for the evil forces against Islam.

The Islamic Revolution in Iran

a) The Islamic Revolution in Iran is the culmination of the "Ashura Movement" that started with the Martyrdom of Imam Husayn (A). One of the important factors which set the Islamic Revolution apart from all other revolutionary upheavals of the present century is its deep roots in the historical past.

b) The doctrine of Imamate, the figure of Imam who is merely the successor of the Prophet, in the legislative, administrative, even military capacity, but is also in same sense an extension of the spiritual dimension of the prophetic mission.

c) Every day is Ashura and every place is Karbala. The incidence of Ashura teaches all Muslims the lesson of not compromising with the infidel rulers of the time.

Ayatullah Khomeini: The Embodiment of a Tradition

Ayatullah Khomeini is the culmination of a tradition of Shi'ite Ulama in Iran, not merely in exercising an unusually comprehensive wide and profound influence in political and social affairs, but also with respect to the purely learned dimension of the tradition. Here too he is an unparalleled figure.

In order to understand the Islamic Revolution in Iran and the role played in it by the ulama particularly Ayatollah Khomeini, it

is necessary to regard not merely their political theory, not merely their sensibility and strategy and their identification with popular aspirations, but also the background of cultivation of Islamic learning and piety from which they sprang.

